

The CONQUEST of The CROSS in CHINA

JACOB SPEICHER



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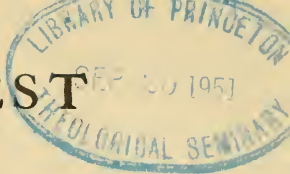
The conquest of the cross in
China



VETERAN LEADERS IN CHINA MISSIONS

J. Hudson Taylor (at left), Griffith John (centre), and W. A. P. Martin
(at right). Combined service, 156 years

THE CONQUEST OF THE CROSS IN CHINA



BY
JACOB SPEICHER
American Baptist Mission, Kityang, South China.

INTRODUCTION BY
REV. WILLIAM ASHMORE, D. D.



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*To my wife :
My faithful helpmeet, who is a blessing to
many in this glorious work.*

*To the faculties and students of Colgate
University and Seminary, in memory
of the pleasant term spent with them.*

*To the faculties of the University of
Rochester and the Rochester Theological Seminary,
my former teachers, who have inspired
the writer with the best this book may contain.*

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INTRODUCTION

MR. SPEICHER, the author of this book, has requested me to prepare for it a word of introduction. He has also suggested that a glance at the progress of missions in China through its first century might be serviceable to the readers of missionary literature. With both the request and the suggestion I comply with the greatest pleasure, partly out of appreciation of himself personally, with whom I was at one time associated in mission work in the field which he occupies in South China, and partly as a tribute to the zeal, the energy and the discriminating tact which he has shown from the beginning.

The missionary century in China begins with 1807, for in that year Dr. Morrison, the pioneer of them all, landed at Canton.

It must be said, however, to the credit of the English Baptists, that though not first to enter the field, they were first to undertake work for the Chinese in the way of translating the Scriptures. That distinguished trio of translators, Carey, Marshman and Ward, whose translating aspirations were boundless, among other things undertook to translate the Gospels and the Acts. In a list of missionaries who have worked for the Chinese, printed at the Presbyterian Press and prepared by Mr. Holt, at that time superintendent, appears at the head of the list, since swollen to many thousands, this initial entry :

REV. J. MARSHMAN, 1799

Next in order came Robert Morrison in 1807.

The missionary movement in China during the century

now about to end may be divided into four periods according to outward happenings, but as regards inward experiences, into four stages. The time periods are distinctly marked by wars. The missionaries had nothing to do with any of these wars but they took advantage of them to step in. Thus it has happened over and over again that God has made the wrath of man to praise Him. These various military upheavals are the fulfillment of the declaration, "I will turn and overturn until He shall come whose right it is to reign." The stages, however, indicative of processes, are not so distinctly marked. They overlap one another, commencing in one period and running over into a second one, especially in recent years.

THE FIRST PERIOD (1807-1842—*Thirty-Five Years*)

This may be called the period of prospecting, the period of surveying round about. The missionaries were not yet allowed freedom of access to China. Accordingly, the few who followed Dr. Morrison were obliged to work at very long range. Some settled at Singapore, some at Batavia, some at Penang and some at Bangkok, and there they commenced studying the language, preparing vocabularies, making translations and learning how to preach to the Chinese emigrants who lived in those places. Robert Morrison and a very few others managed to shelter themselves in Macao and in some of the by-lanes of the contracted foreign settlement in Canton.

The jealousy of the Chinese was intense. The missionaries were watched and denounced and defulminated against by officials who watched them with the eyes of a

lynx and pursued them with the vigour of a sleuth-hound. The reason for this was well-known to them, nor is it the least surprising, for they had seen that elsewhere the foreigner was aggressive and grasping. They had seen India taken by the English, the Philippines by Spain and Java by the Dutch. They feared their turn would come next and that they might have to fight to the death to maintain their national independence. So the settled policy of the officials was to prevent the foreigner from gaining another inch and if possible to wrest from his hand advantages he had already gained. Still another consideration actuated their hostility. The Romish priests had been in the country for about 300 years. At first they had been kindly received and if they had been less grasping, China to-day would have been almost as Roman Catholic as the states of South America are. But they were ambitious of power. They sought political control and consequently were continually in collision with the officials, who learned to distrust them and to hate them. But the missionaries had another source of difficulty. The British East India Company was relentlessly hostile and made trouble for them in every possible way. They thought that the success of missions would interfere with their trade and so they were not only severe themselves, but they led the natives to be severe.

It will be seen, of course, that the missionaries were to have a hard time of it. They became heirs to all the distrust and all the aversion which had been accumulating for 300 years against foreign merchants and Romish priests. It was not difficult to make the Chinese officials believe that Protestant missionaries were only a branch of the hated Jesuits. Many of our doctrines were the same and though we had no pope we talked about the

same God and the same Saviour, and were both bent on gaining converts. The officials believed, many of them, and the common people were taught to believe that we were the emissaries of a foreign power and that if they did not curb us we would soon bring down upon them a fleet of fire-ships and an army of red-bristled barbarians. Is it any wonder they hated us and that we had a very hard time to gain a foot-hold or receive the consideration of a common hospitality ?

So passed away the first thirty-five years. We have but little to show for all the effort put forth by those sacrificing men and women. When the time was up there were only six known converts among the Chinese all told, inside and outside of the empire. During the thirty-five years there were enrolled as missionaries to the Chinese about sixty names of men and at least forty wives. With the exception of Dr. Morrison himself, who was allowed to remain in Canton as a translator, the others were all scattered at various outposts, at Bangkok, at Singapore, at Batavia, waiting and watching. While some few had broken down and had gone home, the bulk of them were still waiting and watching and hoping.

This may have seemed like a great waste of missionary material, time and energy, but it was not so. In God's economy nothing is ever wasteful of the resources of His servants. He had a great work for them ; He had a great preparation for them. They were, in fact, like expectant soldiers in a training camp, getting ready for the campaigning that was to be. Had these men, in their complete ignorance of Asiatic character and conditions been sent without training among Chinese in their own land, they would have committed many sad blunders and laid themselves open to the reprehension of Chinese officials.

Therefore we see divine wisdom in locating them among outside Chinese to get their preliminary schooling under foreign rulership where the mandarins could not get at them.

Among the missionaries, thus going to school outside, there were such men as Milne, Medhurst, Dyer, Gutzlaff, Bridgeman, S. Wells Williams, Dean, Goddard, the Stronachs, Lockhart, Legge and Hepburn. These men were among some of the bravest that have ever been in China. Some of them were to be translators, some of them were to be dictionary makers, some of them were to be printers, some of them were to found hospitals and some of them were to start printing presses. During all this time they were in God's training school, getting ready for the work they soon were to do. We speak of it here to show the hand manifest in the preparation of mission agencies at the various stages of the work. God prepares His own tools as they may be needed.

THE SECOND PERIOD (1842-1860—*Eighteen Years*)

It will be seen that now God's work was ready for an advance. His servants had been trained and were all ready. The war of 1842, usually called the Opium War, was now on. When it was ended, five seaports were opened in China at which missionaries were allowed to reside, as well as merchants. As soon as the treaty was signed, the missionaries came rushing in from the different outposts where they were and established themselves at Canton, at Amoy, at Fuchow, at Ningpo and at Shanghai.

These eighteen years are filled with new and advanced forms of work. The missionaries were now out of the

training camp and in the battle-field. The Christian and the Confucianist now began to measure their swords with each other. Converts began to be made, but they were few in number and brought with them a deal of trouble and anxiety for the missionary, so that the chief characteristics of the period were its infantile proportions and kindergarten experiences. The missionaries had to learn how to evangelize. They had also to meet with and solve those initial problems always attendant upon the putting off of an old faith and the putting on of a new one. Some of these problems the missionary never had at home; they included such things as polygamy, meats offered to idols and enforced participation in idolatry, such as Naaman said he would have when he attended his master when he went to worship in the temple of his God. This period was also taken up with the mutual taking of measurements, the missionaries taking the measure of the Chinese at home and the people of China taking the measure of the missionaries. Much time had also to be spent in providing facilities, like grammars and lexicons, in settling upon and testing ecclesiastical and theological terms, the latter of itself an indispensable prerequisite to efficiency in missionary progress. Eighteen years was none too long a time for all this. Indeed the work was very much hurried as it was, but when it was completed, it furnished another illustration of the completeness of God's tutelage of His militant forces, and now they were ready for the next period.

THE THIRD PERIOD
(1860-1895—*Thirty-five years*)

Hitherto the work had really been preparatory. The reaping time was now to begin. The missionaries and

the Confucianists had carefully taken each other's measure and they were now ready for the clutch.

The officials on their side had seen the peril looming up in the distance, but they had been under no particular apprehension as yet. Nevertheless a secret circular was sent out by the noted Tseng Kwo Fan, a man of great ability. He saw the spirit of the missionaries and that it would be very difficult to keep them down. Nevertheless he spoke disparagingly of them and their expectations. Christianity, he said, would never supplant Confucianism. Their great sage, he declared, was unparalleled and unapproachable. At the same time the officials all over the empire were told to be watchful. It was soon made manifest that the missionaries were to have a powerful influence against them. Missionaries were to be resisted and foreigners were to be driven back. Insidious but characteristic tactics were resorted to. Mobs began to be stirred up. These mobs, if not directly originating with the yamens, were soon found to be stimulated by them. When foreign officials lodged complaint of a violation of a treaty and demanded the issuance of proper proclamations, the proclamations were at once given in huge black letters, but at the same time, a private circular would be sent to these officials, to make it of no effect.

The common people soon came to understand the state of the case. As a consequence, a mob-spirit became rampant. This, therefore, was a period marked by outrages on person, property and converts. Converts were persecuted, missionaries were assaulted and driven out of cities, where their houses were sacked and burned.

And yet it became evident that the reaping had begun.

Converts began to be multiplied and this notwithstanding persecutions in violence. It was surprising how the gospel began to grip many of the common people. In some of the old missionary fields which had long been considered barren, were now movements which betokened the presence of the Spirit. Those old missionaries, some of whom had died without the sight, were now found ready to make people prepared for the Lord. In Fokien Province the inquirers soon became numbered by thousands and there were also thousands of baptisms. Indeed the more the church was persecuted the more it grew and prospered, as has always been the case since Christianity began. Bunyan's allegory was being fulfilled in China: a man dashing on water in front to extinguish the flame and a man pouring in oil behind to keep it going.

Not only in some of the old stations but also in some of the new ones there were great awakenings, which to heathen observers were inexplicable. In Formosa multitudes began to turn to the Lord, and in Manchuria converts commenced to come in by hundreds and by thousands. The carts began to groan under the sheaves. The outlook for Christianity became wonderfully promising. Others, both of the older fields and of the new fields, began to have their trophies. China which so long had been called a hard field, now began to be one of the most hopeful.

There were, however, some heavy drawbacks. On the one hand missionaries were severely criticised, but most undeservedly, by some of the officials of their own governments. Roman Catholic missionaries sought and obtained a political status and recognition. Protestant missionaries refused this status which was offered to them

as an offset, but they were blamed all the same. The ambitions and the meddlesomeness of the Jesuit priests were attributed to the Protestants. The latter suffered heavily in consequence. Although they may have had some indiscretions of their own and for which they were willing to take rebuke, these were petty compared with things attributed to them of which they were entirely innocent. All the time the work went on. As of old the walls were being built in troublous times. A conspicuous feature of this period was the starting of the China Inland Mission by Hudson Taylor. The members of this mission soon increased to hundreds. Their converts were few at first, as was to be expected, for they broke an entirely new ground. Before the period was up, however, they too began to gather in converts, who came like doves to their windows.

The greatest single event of this period was the conference of all the missionaries in China, who met at Shanghai. There were more than four hundred of them. They spent two weeks together, three sessions a day, comparing notes, telling experiences, discussing ways and means and preparing for an advance movement all along the line, in evangelization, in education, in translation, in printing and publishing, in medical work and in all the subordinate branches of mission work. One of the things they agreed upon was to send a call for five hundred new missionaries, a daring stride of faith which has since been justified by the results. The increase in strength of tone, the broadening out of purpose generated by that conference, was simply enormous. The effect upon the Christian churches of Europe and America was also enormous. In a subordinate degree a similar effect was produced upon heathen China. Their

leaders, their viceroys, their governors and their taotais, wondered what it all meant with a stupefied wonder and startled incredulity.

Another characteristic of this period was the effort of the Chinese Government to gather itself together and to become assertive against further foreign encroachments and also to become progressive. The former manifested itself in the formation of a fleet of war vessels, commenced under Mr. Horatio N. Lay, the general inspector of customs, and carried on under the present general inspector, Mr. Hart. There was also a grand beginning made in a commercial marine. An account of these things belongs rather, but not wholly, to political history. On that account further mention of them at present can be omitted, though the influence and development of China have been great.

THE FOURTH PERIOD (1895-1907—*Twelve Years*)

This has been the culminating period, a period in which all the influences, foreign and domestic, emanating from China's relation to foreign nations, were brought to a head. That was the harvest time of the ages. The events which followed have been portentous and tremendous. Leading off was the Boxer Movement, a spasmodic and fruitless attempt to drive out foreigners. Then there was the reform movement, headed by the sons of viceroys and high officials and even the emperor himself. It was attended also with a relegation into the background of the young emperor himself and of the assumption again of power by the empress dowager. Since then the whole nation has been staggering to and fro like a drunken man. It is, however, beginning to

get steady on its feet and is destined to become a political power in Asia, a vast factor in the industrial world and a looming personality in the religious world. Latterly, the reform movement, which seemed for a time to have been killed, has developed a new life, and taken vast strides to the front, strides that are almost inconceivable, and but a quarter of a century ago would have been unbelievable. Foot-binding has received its death-blow. The vice of opium smoking has been taken in hand and in the end will be throttled. The old examination system has been dethroned and a new one has started in its place. A postal system has been inaugurated. Railroads have been projected from north to south and east to west covering thousand of miles. Religiously, China has shown signs of breaking with the past. To be sure, she has recently apotheosized Confucius by imperial decree. But as a matter of fact this, too, is a concession to the power and influence of Christianity. Christian students who are very assertive are becoming numerous. They take the ground that they can worship God only, whereas Confucius was but a man. In their parblindness they have said, "Well, then, we will exalt Confucius to a place among the gods and your scruples will be done away with." This elevation of their sage is but a precursor to his fall. An eagle takes an oyster high up into the air in order to let it fall heavily upon the rock and break the shell. So will it be with this assumption of divinity.

The millions of China are on the move. They are awake only in parts, still dozing, many of them, and still rubbing their eyes ; others of them, looking around with dazed countenances and wondering where they are going next. Where will the head of the Chinese column be

twenty-five years from now? Where will it be fifty years from now?

The writer of this introduction would include a word of appreciation of the work Mr. Speicher is doing in Kityang. The field he occupies is magnificent. He is cultivating it with uncommon skill and with great success, and is developing to an unusual degree the graces and the resources of the members. It is one of the gratifications of the present writer that he is permitted to have so trustworthy a successor to whom to commit the work started by him and carried on in its early development with blundering steps and blinding tears. Many saints have already gone on, and multitudes more will follow with the years to come. A goodly and paying heritage has the American Baptist Missionary Union in that Kityang mission field.

WILLIAM ASHMORE, D. D.

PREFACE

THE contents of this book represent twenty of the thirty-two lectures which the writer delivered at the Theological Seminary of Colgate University while occupying the lectureship in Practical Missions.

The aim of the author has been not so much to record what the foreign missionary societies are accomplishing through their representatives on the foreign field as to make clear the inherent power of the small local churches scattered throughout the vast empire of China. These spiritual centres are the most powerful factors in hastening the enlightenment and moral regeneration of China to-day. The Chinese need proof at this time that the Christian religion is not necessarily a foreign religion, but that it can be, and in fact has become, indigenous. To accomplish this the native leadership must be encouraged. It has been the aim of the writer to place the responsibilities of their own work upon the Chinese churches, their preachers and evangelists, and in addition to this to urge them to carry on aggressive mission work in a new district entirely under their own control. The results have proved conclusively to the writer that the Chinese Christians can to a large degree be entrusted with the responsibilities and duties of their own work and that they have spiritual gifts which make them trusted leaders in the evangelization of the Chinese people. Progressive missionary work should and must lead to these things. The foreign missionary is only a temporary factor in China's evangelization and the sooner

the native churches are able and willing to raise thousands of dollars for the evangelization of their fellow countrymen, and the sooner the best men of the native church consider it an honour to enter new mission fields with a holy zeal to evangelize the people, then the nearer we shall be to the consummation of our ideals.

With a definite aim in view the writer was compelled to omit a number of important topics originally considered in the course of lectures. Thus the educational phase of the Christian church in China, a subject worthy of a book itself, the creation of a Christian literature, and other important departments of foreign missionary work, could not find space.

The author is under deep obligation to Rev. Stacy R. Warburton, assistant editor of the *Baptist Missionary Magazine* and formerly a fellow missionary in South China, for his great kindness in undertaking the work of proofreading, of selecting the illustrations and seeing the book through the press.

Thanks are also due to the owners of the illustrations used.

If God uses this book to quicken the interest in foreign missions the author will feel that the period of his furlough was not spent in vain.

J. S.

*On Board the "Nippon Maru,"
October 18, 1906.*

I

CHARACTERISTICS OF THE CHINESE PEOPLE

- I. CHINA, HER COUNTRY AND HER PEOPLE.
- II. CHINA AND THE PROBLEM OF THE FAR EAST.
- III. A REVIEW OF CHRISTIAN MISSIONS IN CHINA.
- IV. THE DOMESTIC POLITICAL SITUATION IN CHINA AT
THE PRESENT TIME.
- V. THE POWER OF SUPERSTITION AND DEMONOLOGY
OVER THE MINDS OF THE CHINESE.
- VI. HOW THE CHINESE ARE BROUGHT INTO THE KING-
DOM.

The Conquest of the Cross in China

I

CHINA, HER COUNTRY AND HER PEOPLE

CHINA, the storm-centre of the conflicts of the civilized powers of this generation, is one of the chosen territories of this earth. The Chinese people, living in such a land, could not help becoming a mighty nation and drawing upon themselves the attention of the nations of the world. The territory of China is in many respects similar to the territory of the United States of America. There, as here, we find a seacoast thousands of miles in length, with great commercial cities clustered about the important harbours, the latter large enough to receive the fleets of all the nations of the world. Some of the highest mountains on earth are to be found in the western part of the empire, from which flow mighty streams eastward, coursing through the very heart of the nation in their sweep to the sea. Then again, the climate of China is as varied as that of our country. There are vast regions that are hilly and even mountainous, but also plains which are more densely populated than any other part of the world. Here is suggested one of the peculiar traits of the Chinese. Fifteen thousand of them can live crowded together in hamlets and villages, subsisting

wholly on the products of their own fields, within a territory that would be too narrow for 5,000 Europeans and certainly too congested for 500 Americans. Imagine 383,000,000 of Americans, mostly all tillers of the soil, living in the states east of the Mississippi and south of the Arkansas Rivers! The Chinese do it, and there are large tracts of land still uninhabited.

From whence are the Chinese people? When they arrived in the land where they live at present they found a brown coloured race, the Miao Tze, living in most parts of the country. It seems to be the general opinion that the Chinese originally emigrated from the southwestern part of Asia, and crossing the desert in the central part of the continent finally settled along the Yellow River. There are evidences that they belong to the Babylonian stock. One scholar has even been able to lay down a series of phonetic laws showing the growth of the Chinese language out of the ancient Babylonian. The Chinese themselves have little knowledge of their origin, but from their traditions and legends it would appear that they entered China and settled in the territory now known as the province of Shensi over 4,000 years ago. Nor did they all come at the same time. It is likely that one tribe followed another, the late-comers pushing the foremost onward until the seacoast was reached and the aborigines driven out.

Chinese history may be divided into five periods: (1) the Mythological, (2) the Legendary, (3) the Ancient or Classical, (4) the Medieval or Traditional and (5) the Modern or Reform.

The Mythological Period can interest us only in so far as it reveals the attitude of mind of the ancient Chinese towards the problems of the universe and of life. The

ancients assign myriads of years to this period, and try in an anthropomorphic manner to explain the creation of the universe and of nature.

The Legendary Period, beginning about 2900 B. C. and continuing until 1122 B. C., has as its background the country through which the Yellow River winds its course. The feudal kings of this age were powerful men of heroic deeds and the legends connected with them remind one of the stories and folk-lore of ancient peoples of Europe.

The Ancient or Classical Period begins with the reign of the Chou Dynasty in B. C. 1122 and ends with the later Han Dynasty in 225 A. D. From this period onward the history of the Chinese people is based upon trustworthy records. Lao Tsze, Confucius and Mencius were of this period. As teachers they still exert the greatest influence upon the whole nation. The books of Confucius have been the classics of the people, and as we shall see, constitute the foundation of Chinese civilization. During the early part of this period—the Chou Dynasty—the power of the emperor was merely nominal, as the empire was only a loose aggregation of feudal states. This feudal system continued down to B. C. 220, when a tyrant calling himself the First Emperor and founding the Dynasty of Chin, overthrew the entire political system, and in order to prevent the revival of feudalism ordered all the classical books of the ancients to be destroyed. He succeeded in destroying feudalism in China for all time, but failed in his attempt to destroy the Confucian books. The Great Wall was built by this ruler. The Han Dynasty, B. C. 255–A. D. 204, is considered by the Chinese as the Golden Age of their civilization; the people still delight to call themselves “Sons of Han.”

The Medieval or Traditional Period was chiefly characterized by the slavish adherence of all the dynasties and rulers to the models and ideals of the ancients. Beginning with the passing away of the Three Kingdoms, A. D. 265, this period continues until the close of the Ming Dynasty, 1644 A. D. During the reign of the famous Tang and Sung Dynasties, moral philosophy was followed by a few sages. The coins of the Sung Dynasty, 960-1280., A. D., show evidence of prosperity at that time, great care being taken to produce beautiful specimens of coins. The reign of the Mongolian Dynasty was a distinct disaster to the welfare of the Chinese people. The latter, however, were able to drive the Mongols out of China proper after a reign of eighty-eight years.

The Ming Dynasty, known for its codification of laws, failed after a reign of 276 years and was displaced by the Manchus, who have ruled over the destinies of China ever since. This Modern Period may be characterized as the period of interchange of commerce, political ideas and sciences with Western nations. The Manchurian Dynasty has reluctantly granted the right to foreigners to enter China. Nor are the Manchus persuaded that for China to follow in the footsteps of Western nations should be considered a wise policy. Many Chinese officials look upon reform as a necessary evil, to be adopted simply for the sake of self-preservation and to be laid aside as soon as the pressing danger has ceased.

The government of China may be called a patriarchal despotism. The emperor is the "Son of Heaven" and the father of the people. His power theoretically is unlimited. The nation is held together by no constitution

or congress or even code of laws. Far more powerful than all these in its cohesive results is the observance of the customs of the ancients by the dynasty. It would be impossible for any ruler to occupy the throne of the Dragon were he to ignore these customs. For example, one of the cherished institutions has been the civil service examination, in which the most humble boy could compete with the richest for the highest honours and through which he could become a powerful factor in the life of the nation. It is undoubtedly true that the civil service examination has been as a safety-valve, providing a career for all ambitious men who, but for the prospects held out to them of becoming leaders of the people, might use their talents against the government. Thus while on the one hand the system of civil service has helped the government to get the very best men of the empire as its loyal agents, it has also protected the people from being governed by incompetent men who have been appointed only because they happen to be relatives of the emperor.

Theoretically, every government official is supposed to have passed the civil service examinations and to have proved himself among the best of his fellow candidates. The provisions made for the salaries of these officials are utterly inadequate and insufficient. Under the ancient methods employed, the magistrates and higher officials are forced to resort to "graft" in its worst form in order to be able to meet the demands made upon them by their superiors. All government positions are supposed to be the reward of faithful service. The truth is that the positions are bought and sold with a very definite price for a limited period. The official at any given place cannot make the welfare of the people his prime object even if he desires to do so. His appointment is only for one

year, or, in rare cases, for three years. This itinerating of the whole official class keeps them constantly on the watch to "squeeze" money from the public in order that at the close of the year they may have a safe balance with which to buy a new position. "No money, no official position" is a political axiom in China! And yet the officials grow rich. The magistrate of Kityang is obliged to pay from \$60,000 to \$70,000 silver in advance for his position for one year. During the past ten years nine officials have succeeded one another in this post, all of whom, except one who was dismissed during the first four months of his term, have made from \$50,000 to \$70,000 profit.

This is practically the condition throughout the whole land of China. It is the old method of ancient times, great satraps paying a certain amount for the privilege of extorting money out of the people of a given district. The Manchu rulers may not be much worse than the rulers of former dynasties, but the world has advanced, making the antiquated methods of China appear unreasonable and impossible to the enlightened Western mind. But the man of the West needs to use judgment and discrimination when he undertakes to judge Chinese customs and institutions. We continually make the mistake of judging Chinese civilization according to the standards of the West. On the other hand, the Chinese in their narrowness and ignorance make their own civilization the criterion for our Western civilization. Thus the East and the West continue to misunderstand each other. To the average Occidental the Chinese civilization is an impossible one. To the Chinese our Western civilization appears to lay more emphasis on the material and mechanical than on other things which are more important. Each

fails to understand the motives of the other. Only many years' residence in the Far East can enable one to make proper allowance for the eccentricities and unusual customs of a distinct race. Such a one will be slow in expressing his convictions too strongly, or condemning institutions and customs too readily.

CHINA IN APPEARANCE AND REALITY

To the new arrival in China the sights and scenes that greet him are likely at first to fill him with disgust and repulsion against the inhabitants. Imagine, if you can, the state of your feelings as you leave your beautiful ocean steamer to take your first glimpses of China at close range by entering a Chinese city. Of the coolies working about the wharves ninety-nine out of a hundred are almost wholly divested of clothing. As you enter the main thoroughfare swine obstruct your way. You step to one side and immediately you are ordered to get out of the way by some peasant coming up behind you; and as he passes by on a trot you see that he is conducting a private excavating company with open buckets. A few paces up the street you meet a band of lepers in all their filth and squalor, who follow you crying for alms. Right and left you see men and boys sitting on the streets gambling, but they are so interested in their game that the sight of a foreigner does not affect them. You notice that every little while, as you continue your walk, the foul odour of an opium-den offends your nostrils. You meet a company of literary scholars, dressed in fine silk gowns and carrying fans in their hands (the badge of distinction), who as they pass give you a condescending look. Could you understand what they are saying it would not make you feel flattered. Further on you hear

the clanging of the cymbals and the noise of a cryer calling out at the top of his voice the fact that the magistrate is coming. The street is only six feet wide at the most so you hastily step in at the door of some store or shop to make room for the procession. Presently the magistrate passes by, sitting in a large sedan chair carried by a number of coolies, and followed by a retinue of fifty or one hundred young men and lads dressed in the most comical ragamuffin style ever conceived.

These and other sights will greet you during your first hour of sightseeing in a large Chinese city. And what are your impressions? You are in a state of bewilderment. You want to see more of it in order to understand it all, but the price on the nervous system is too great. Your globe-trotter does not want a second dose; he gives his readers the benefit of his first impressions.

And yet China has another story to tell, but it is only to him who will settle down to life in the interior. There he will gradually come to understand the simplicity of the humble lives of these millions. They represent an obsolete civilization, and yet one finds that they have strong moral characteristics that speak of the glories of China's great past. But a close investigation of their history does not indicate that they ever stood upon a much higher plane of material prosperity than is known among them at the present time. True, they point with pride to the period of Yao and Shun as the ideal of all imperial dignity and virtues. But we must remember that this period is somewhat uncertain, having only tradition for its foundation. At that time, also, the Chinese were just emerging from a semi-barbaric state. Hence much allowance must be made before we can place much reliance

on the story of China's ancient material prosperity. In morals, too, the past is exalted. It is said, for example, that during the period of the Han Dynasty the people were absolutely honest. Any article lost upon the public highways would lie in the same spot until the owner returned to pick it up. We confess that the moral integrity of the Chinese must have been far greater than it is to-day. And doubtless it is true that their civil service examinations for public office were maintained honestly for a long time after they were introduced, in the time of the Han Dynasty, 255 B. C.

SOME ANCIENT DISCOVERIES BY THE CHINESE

It is not surprising at all that a people whose history dates back to the time of some of the oldest races of humanity, should have made a number of discoveries that have proved valuable to mankind. The Chinese are not now noted for their inventive turn of mind, but being eminently practical it was inevitable that during so many centuries of civilization they should accumulate quite a number of inventions. The art of printing was discovered as early as 117 A. D.; although it was not until the eighth century that book-making was attempted for public use. The compass was used by the Chinese ambassadors who were sent to the southern parts of Asia as early as 1100 B. C. Its first use was in travelling overland, and only later did sailors make use of it.

It is also maintained that the Chinese discovered the making of gunpowder, silk, paper and porcelain. In the realm of science the Chinese possessed a smattering of astronomy, mathematics and physics about a thousand years before our Christian era, although they never developed these studies to any degree.

CHINESE LITERATURE

The Chinese must be ranked among the foremost nations of the ancient world in the field of literary production. Confucius, in B. C. 551, compiled his works from ancient writings which had been handed down to his generation. He was therefore a transmitter rather than an original producer. He eliminated all undesirable elements and selected only that which he considered profitable. There are some doubts as to whether the present writings represent the genuine labours of Confucius. The reactionary movement of Shih Huang-ti, B. C. 255, against the books of Confucius because they depicted the life of the earlier Chow Dynasty was too radical for the people and his dynasty came to an end in B. C. 207 and the great Han Dynasty was established. The rulers of this new dynasty at once collected all the works and writings of Confucius. Rewards were offered for the old manuscripts that had been hidden for nearly fifty years. Aged scholars tried to reproduce certain parts of the classics from their prodigious memories. The inevitable result was that much apocryphal matter was introduced. This is practically conceded to-day by the Chinese scholars, yet for all that, to the mind of the Chinese the writings have not thereby lost any of their value.

The most important of the works of Confucius are the Shi King or the Book of Odes, the Shu King or the Book of Documents, the Li Ki or the Book of Ritual, the Yih King or Book of Changes and the Chun Tsiu or Book of Annals. The latter is said to be the original production of Confucius himself. It would take us too far from our subject to attempt an estimate of each of these books. Some of the best poetic productions from the Book of Odes, representing the social life of the Chinese about 1000 B. C.,

are given by Dr. J. C. Gibson in his valuable book on "Mission Problems and Mission Methods in South China." Dr. W. A. P. Martin's interesting book entitled "The Lore of Cathay" gives also much information regarding the above books. Mencius, the interpreter of Confucius, is by far the most interesting author of the ancient Chinese. He lived about two centuries after his great master and his influence on the scholars of China is only second to that of Confucius. The Chinese have had their quota of philosophers and poets who have helped to enlarge their literature. The classics are noted for conciseness of statement, which makes it a difficult task to the translator to give the full meaning in a similar short sentence. Their literature is of a high moral tone and represents the best of their ancient civilization.

THE CHINESE FROM A RELIGIOUS POINT OF VIEW

It is undoubtedly true that the religious conceptions of the Chinese people were much higher and more spiritual in the early part of their history than during the later periods. The ancient writings often allude to a supreme being, who not only rules over the destinies of all human beings but is righteous and benevolent in all his actions. The modern Chinese conception of their gods, however, has drifted far from this lofty truth. It is indeed an open question whether it is safe to maintain that the worship of this supreme being was really the worship of the only and true God. In olden times this God, called by the Chinese Shiang Ti or Supreme God, was offered sacrifices and homage by kings and emperors, who acted as high priests for the people. This worship is continued to this day by the emperor, who once every year offers sacrifice to Shiang Ti. Several forms of prayer

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offered by ancient kings at the time of offering sacrifices to the Supreme Deity have been handed down to us and they prove conclusively that the farther back we go, the clearer conception of the spiritual we find the Chinese to have. The impress of Confucius has erased all that, however. He deliberately suppressed all subjective feeling in religion and gave the subject consideration only in the form of elaborate ritual and ceremonies as applied to state officials. Being of a practical turn of mind, he eliminated all speculation regarding man's hereafter and applied himself the more to a rigorous system of ethics, which found its highest development in filial piety. Ancestor worship, which to-day is an integral part of the Confucian system, was not in ancient times the rigid system it is to-day.

With the introduction of the tablet, upon which the name of the ancestor was written (perhaps 200 B. C.), ancestor worship became an iron-clad system. It would be difficult to exaggerate the influence of this institution over the lives of the Chinese. In certain parts of South China, during the early months of spring all the male inhabitants visit the graves of their chief ancestor. It is a reunion of the clan. At such a time we may see the aristocratic mandarin, home for a short visit from a far distant province, a respectable number of literati, merchants from various parts of the empire, artisans and peasants, the rich and the poor, the mighty and the humble,—one great family gathered around the grave of their common ancestor, who may have departed this life 500 or 1,000 years ago. A stranger is out of place on such an occasion. The faithful worshippers have brought with them a number of slaughtered swine, goats, chickens, geese, etc., to offer to the departed spirit. They



THE "FU-TSI-MIAO,"
or Confucian Temple at Nanking



BUDDHIST TEMPLE ON ISLAND OF PU-TI,
The most sacred place in Chinese Buddhism

spend the larger part of the day at the grave feasting and debating regarding the welfare of the clan. Before they leave, they cover the grave with gold paper and burn paper models of articles used in life, on the supposition that the spirit will thus be supplied with all the necessities of its existence. This yearly gathering is in a sense the most important event of the year. A man is judged according to the enthusiasm he shows for the maintenance of this worship. In case a family removes to a distant place far from their original home, where it is impossible to make this filial visit, they are then permitted to erect a tablet and as they become prosperous are expected to build an ancestral hall. The result of Confucianism upon the life of the nation has been to lessen the significance of the individual and to emphasize the family and clan. The family submits to the clan as the individual submits to the head of the family. The result is that the individual does not feel the moral responsibility of his action; he is but the expression of the will of the clan. The clan will stand by him under all circumstances if he does its will.

TAOISM, OR THE TEACHING OF LAO TSZE

Lao Tsze was fifty-four years old when Confucius was born. He lived to be one hundred and spent nearly the whole of his life in the territory which is now known as Honan Province. The doctrine of Lao Tsze, or Tao Teh as it is called, is the basis of the Taoist religion, but has been so overlaid and misinterpreted by his followers that Taoism of to-day bears no resemblance to its original source. Instead of seeking after the great mystery of Being, the Cause of all things, the followers of Lao Tsze spent their time wholly in geomancy, superstition and

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fortune-telling. It ceased many centuries ago to be a moral force in the life of the nation. It would be an absolute waste of effort to try to harmonize the present form of Taoism with the ancient writings of Lao Tsze. I have selected a few examples of the lofty thought of this ancient sage, from Dr. Heysinger's book entitled "The Light of China."

RETURNING TO PURITY

If men would lay aside their holiness
And wisdom, they would gain a hundredfold.
And if benevolence and righteousness,
Parental care and filial love would hold.
If they would drop their cleverness and gain,
Robbers would cease to trouble, as of old.

Here are three things where decorating fails;
Let them again embrace reality:
Let them restore the purity of old,
Let them return to their simplicity,
Curb selfishness, diminish their desires,
And in the genuine find felicity.

PURE VIRTUE

In centuries of old the men who used the light
Of the *Tao ti* its goodness were not blinded;
They used to practice it, not to make the people bright,
But better still, to make them simple-minded.

TRUE FAITH

There is nothing weaker than water,
Or easier to efface,
But for attacking the hard and the strong
Nothing can take its place.

We need not wonder that the uneducated followers did not understand his lofty views and that superstition and magic resulted. There is to-day an acknowledged head

of the Taoist religion, often called the Pope of Taoism, who is officially recognized by the Chinese Government. It is to Taoism that the Chinese are indebted for the system of "fung shui," which if translated means only "wind water," but this system of geomancy controls the fortunes and destinies of men in every sphere of life. By the configuration of hills, the courses of rivers, the contour of the grave, "fung shui" controls every important act of the Chinese. The entire nation submits to this superstition without protest. The proud Confucianist may have nothing to do with the ignorant Taoist priests, but we have yet to find the first one to ignore the rules of "fung shui." It has extraordinary hold upon the nation, and is one of the greatest forces in opposition to progress in China. As the source of "fung shui," Taoism cannot be said to have any redeeming feature whatever.

BUDDHISM

Buddhism, originally a popular religion in India, disappeared from the land of its birth in the fifth century. It has been transplanted to Ceylon, Burma, Siam, China and Japan, and has undergone great changes. When Buddhism was introduced into China by invitation of the Han emperor Ming, A. D. 61, it found two so-called religions preoccupying the field: on the one hand the materialism of Confucius and on the other the absurd superstitions of Taoism. The cry of the soul for something higher, which found expression in this invitation to Buddhism, was the direct result of the mistake of Confucius in failing to rekindle the ancient faith in the one true God—the Shiang Ti, the Supreme Ruler. To the ancients the faith in Shiang Ti was a real factor of life; to

Confucius it amounted to the empty question of rites and ceremonies. This proved insufficient for the spiritual needs of the people, as was quite natural. To the Chinese the truths of Buddhism came as a gospel of hope, teaching that immortality is man's inalienable inheritance, as well as that of every sentient creature; that all are connected by the links of an endless chain, moving onward in unceasing procession, on either an ascending or a descending scale; that the reality of the next stage of being is more certain than the existence of the material objects by which we are surrounded; that the soul is an immaterial essence, which the transformations of matter have no power to destroy; and finally that the weal or woe of the future life depends upon the conduct of each individual during this present state of probation. Let us forget for a moment that we possess a far higher revelation than Buddhism and try to picture to ourselves with what joy these new and profound religious thoughts must have been received by the people. We need not wonder that Buddhism at once took a place coequal with the two other religions. The practical Chinese saw that they could follow the ethical teachings of Confucius and hold to some of the views of Taoism, and accept such portions also of Buddhism as satisfied their spiritual nature. We have therefore to this day the strange anomaly of one person holding to all three religions. The government of China, however, has often denounced both Taoist and Buddhist religions. Especially can this be said of the present dynasty. The powerful Emperor Khang Hsi (1662-1723 A. D.) in a royal proclamation issued sixteen maxims, in which he warned the people from the folly of accepting any other teaching than that of the great Confucius. "Degrade," says he, "the strange religions in

order to exalt the true doctrine." The same was done by Yung Cheng. Buddhism is despised by the educated Chinese and has lost much of its vigour in the lives of the common people.

THE SOCIAL LIFE OF THE CHINESE

In order to obtain a proper conception of the social life of the Chinese let us enter as it were one of the many villages of that great empire. Rev. Arthur H. Smith, D. D., claims that over two-thirds of all the people live in villages. The Chinese have remained largely an agricultural people, for the inhabitants of these thousands of villages are dependent upon the products of their own fields. There are no extensive manufactories. We notice as we approach a village that their houses are crowded together into a very small area and that their fields, divided into small parcels, lie close to the four sides of the village. As we approach along the main road, not more than three feet wide, we notice that the fields are perfectly level for many acres and covered with water to a depth of three or four inches. The small plots of ground, not more than one-sixth of an acre each, have been carefully planted with rice, which in South China is planted in preference to everything else if conditions admit. Along the slopes of the hills, where irrigation is impossible, sugar cane and sweet potatoes are grown in large quantities. The rice-fields are usually connected with some waterway, a river or canal. During a dry season the whole population may be seen at work pumping water into these rice-fields to save the rice crop. After harvesting two crops of rice, many peasants of South China plant a third crop, during the early winter months, or wheat or vegetables may be planted. The

Chinese can get greater results at each harvest than our American farmers do. When we remember that they secure two and three such crops every year we see in part why they are able to live in such congested centres. Had the Chinese developed all branches of their civilization as they have the branch of agriculture, they would to-day stand foremost among the nations of the earth.

As we enter the village, we notice that their houses are almost without exception one-story structures, built of concrete or in many instances only of mud bricks. The roofs of the houses are substantially built, made of burnt tiles that withstand the wear and tear of many years. We notice also that the doors of all the houses in the entire village face towards the south, and we learn that this is due to the local law of "fung shui." There are no windows on the north side of the houses. Such a provision for ventilation would be simply ruinous. It would be only inviting the evil spirits, coming in and passing out, to play havoc with the good luck and peace of the whole family. To prevent them from entering straight into their homes, the doors of the houses have been set as obliquely into the walls as possible. Even the road leading to the village is a constant zigzag, for it would be destruction to a village to have a straight road leading directly into it!

The average family occupies two or three rooms. In the middle one may be found the ancestor tablet, placed in the most conspicuous location. There may be an idol in the room also. Apart from a common table and rude wooden chairs and a few farming implements the room offers nothing attractive for the eye. We do notice the black cobwebs hanging from the rafters in the roof. On both sides of this room are small doors that lead to the

side rooms. One is the sleeping room, where the whole family, parents and three or four small children, sleep in one bed under the same blanket or quilt. On the other side is the black, smoked-stained kitchen, containing a fireplace and earthenware cooking utensils. This kitchen is often partitioned off so as to give quarters for the water-buffalo, also a member of the family, a clumsy animal used for plowing the fields and turning the crushing stones of the sugar-mills during the winter season.

If it has been our good fortune to come to this village on invitation, we shall undoubtedly find a feast prepared in our honour. The host, perhaps the head-man of the village, the most worthy and in many cases the most wealthy, will come out to meet us. He is dressed in holiday attire, with silk gowns and high boots. On his hat we notice the official button, which denotes distinction. He will lead us to one of the side rooms connected with the ancestral hall and within a few minutes the almost naked children of the village will crowd into the room to watch us eat. After some delay the time for the feast has come. The host with a deep bow comes to the oldest or most distinguished of our party and invites him to take the seat of honour. To the initiated, however, this is the time to protest and to ask others of the party to occupy the first seat at the table. The protest is expected to be kept up until one is dragged and pushed along to the chair. Then mine host offers the second most distinguished of our party the second place of honour. If the guest has good taste he will also protest and ask others to occupy the place of position ; and will not desist until dragged and pushed into his place. This method is carried out until the very last man is seated, and it often takes some time to get eight men

seated about the table. Now a Chinese feast is an elaborate affair. Oftentimes as many as twenty or thirty courses of food are served before it is concluded. Eight persons usually sit together at a table on such an occasion. The food, cut up into small portions, is placed in a dish in the centre of the table. There are no individual plates for the guests ; each person by the use of the two chopsticks is to help himself from the central dish. A feast on such an occasion would consist of such delicacies as bird's-nests, the fin of the shark, the bladder of the cod, frog legs, slugs, shrimps and so forth. As soon as the feast is over all the guests are expected to express their compliments in a few chosen words and take their leave. There is no sociability after a Chinese feast. Every man has his own burden and has all he can do to take care of himself. Should it happen to be night by this time, the host will provide each guest with a guide carrying a road-lantern to light him to his abode. The matter of guide and lantern is a necessity, for travelling by night in China is a very risky undertaking. There are no public lights and you must have your own light or run the risk of falling frequently into the muddy rice fields.

The people living in the villages retire very early. As we pass out we see very few lights and were we to inquire why these lights are still burning we should learn that they indicate the abodes of gamblers or opium smokers.

The organization of the village is very simple. Every village has one or several head-men who are held responsible to the government officials for the good behaviour of the people and the regular payment of the taxes of the entire village. If any crime is committed by a member

of the village community, the head-men at once become the responsible parties to arrange the matter in a peaceable way, or failing to do this to deliver the wrong-doer to the civil magistrate. The villages in South China are so close together and their fields dovetail into one another in such complexity, that there frequently arise discord and strife among the young men of neighbouring hamlets. Sometimes the trouble spreads through outside villages taking sides, and the clan fights then develop. These are often very serious, but they have their comical aspects also. The writer was present in one of these villages when a fight was in progress. He noticed that the fighting began only after breakfast and lasted until about eleven o'clock, when a recess was taken by mutual consent to get dinner and take the regulation cat-nap. In the afternoon, towards evening, there would be some show of courage on both sides and by sunset hostilities would cease as a matter of course in order to get food and rest. At another place I heard both combatants teasing one another during the warm summer night with questions such as these: "How many fools did we send to their ancestors to-day?" The reply was a poor compliment to their shooting. Then came the taunting question why they did not invest a little money in buying powder that was decent? The other would answer with a cannon shot, saying, "Here is something for your ancestors," which must have had a sting for the other party, judging from the volley of curses that followed and the shots that were returned. But the social relations of the villages are not always strained. On the contrary they are often very friendly. For instance on the Festival of the Dragon Boat, the fifth day of the fifth moon, the young men of villages along the rivers of South China

vie with one another in boat-rowing. In some districts a prize is given to the best trained crew.

Much so-called laziness of the Chinese is apathy, due largely to the insecurity of property rights. With the exception of very few rich merchants and men who own large estates in the country, the mass of the people are very poor. They live a hand-to-mouth existence upon a scale which to us would be considered impossible. Day labourers receive from ten to fifteen cents in our money for a day's work and on this they support their families. But we need to remember that money has a greater buying capacity, and that almost every Chinese has some income of rice coming to him as his share in his ancestral property. Happy for him that he takes little heed of the morrow ! He holds that the government is responsible to see that there is peace and plenty in the land ; and when conditions become intolerable, he and other thousands will turn against the government and steal and rob for a living until matters become normal again. He lives very close to the fundamental idea of a patriarchal government.

II

CHINA AND THE PROBLEMS OF THE FAR EAST

IN order rightly to understand China in her conflict with the civilized nations of the earth, we are obliged first of all to approach the subject from the historical standpoint. The Chinese in ancient times, that is 2000 years B. C., were divided into a large number of independent states, which in their relation with one another had developed a system of interstate diplomacy not much unlike that which is now carried on in Europe. Upon consolidation of all the states into a vast empire by the Han Dynasty in 255 B. C., the Chinese felt themselves so overwhelmingly superior to all other Asiatic nations that the thought of establishing any system of diplomacy with these inferior countries was out of the question. The petty states of Korea (later merged into the Han Empire), Japan and Tartary to the north, the Burmans, the Anamese and the Siamese to the south, together with the less civilized races to the northwest, were not for a moment to be considered as equals. If they approached China it could only be under the status of vassals. Was not China the "Middle Kingdom," the dominating force of the whole universe? The only country which sometimes objected to this assumption was Japan, but her independence in those days was due to her geographical position; otherwise Japan also would have been incorporated into the Chinese Empire. This condition continued for nearly 4,000 years. But recently China awoke to the fact that there are many countries from afar that

demand treatment on an equal footing with herself. This was so startling to the whole empire that one of China's strongest men is said to have called it the "greatest political revolution that has taken place in China since the abolition of the feudal system over 2,000 years ago." Unfortunately for China she has refused to accept the changed condition and has persisted even up to this present day to express herself in a spirit of resentment. For a time she insisted that the rulers of the west, when sending a communication to the dragon throne, should address the emperor in the same terms as were expected from Asiatic vassals. It was demanded also that representatives of European rulers when approaching the Chinese emperor should fall on their knees and approach the throne on all fours. As no nation would agree to these humiliating conditions the government refused to allow foreign ambassadors to live in the capital city of Peking; and only after the city had been captured by a European army, was this request granted. China herself refused for a time to send representatives to any European court, for by doing so she would admit the principle of equality. Commercial treaties obtained from China were only the fruits of force.

THE RELATION OF JAPAN TO CHINA

In order to understand the present condition of the Far East it is essential for us to review the historical attitude of the leading nations towards China. We will consider Japan first. Japan's relation to China finds an analogy in the historical relation of France and England. The Chinese made several attempts to invade the islands of Japan; but though they failed to subjugate the Island Empire they did impress upon her their own form of

civilization, and as early as A. D. 250 Japan had adopted the Confucian civilization, to her great advantage. The strong Mongolian leader, Kublai Khan, the Conqueror, undertook with an army of 100,000 soldiers to subjugate Japan, but nobody ever returned to the continent to tell of their disaster. In retaliation for this presumption Japan fitted out a large fleet of semi-pirates against China and laid waste a large number of cities and towns along the coast and up the rivers. An invasion of Korea was undertaken at that time, but the Koreans with the aid of the Chinese were able to drive the invaders out of their territory. With the appearance of the first European ships in the Far East the Japanese became frightened and closed their seaports to all comers as a protection against encroachments upon their territory, although this plan was criticised by many of the foremost men of the empire. Nagasaki was finally granted as a port for the Hollanders to carry on their trade. With the appearance of Perry and his squadron in the harbour of Yokohama, Japan awoke and determined to be a vital factor in the Far East and she has succeeded. Had China bestirred herself at the same time there would be no Far Eastern problem to-day in the form in which it is. For many years China held Japan in utmost contempt for having abandoned her old Confucian civilization for that of the West. In the mind of the honest Chinese statesmen nothing but disaster could result from it. With the outbreak of the Japanese-Chinese war the Chinese were convinced that the doom of Japan had begun. Their consternation and chagrin at their defeat, and the publicity of their weakness, now revealed to the whole world, are matters of so recent occurrence that we need not dwell upon them, except to say that the Chinese

have not yet forgiven the Japanese for stealing a march upon them and abandoning the traditions of the Far East.

THE RELATION OF KOREA TO CHINA

Korea has ever been the "bone of contention" among the Asiatic nations. That unhappy country has been conquered and reconquered by the Chinese, Tartars and Japanese for the past 2,000 years. As early as the second century before our Christian era, Korea became a part of the Chinese Empire. As was the case with Japan, she adopted the civilization of Confucianism. Japan has spilled much blood for the control of Korea, but during all the past 2,000 years she has been able to hold the country only for a brief period. Will her present ascendancy in Korea be more successful than during the past? The Koreans were always paying tribute to one country or the other and sometimes to both. During the past few years the Russian Government had begun to encroach upon the territory of Korea, and the Koreans, playing their own trick, received the Russians with a great deal of consideration, with the ultimate aim of checking in their country the predominant influence of the Japanese. In this they were successful; the Russians tried to make hay while the sun shone, but the Arctic night came all too soon for them and they had to surrender their interests to Japan. Korea by reason of her queer methods of diplomacy has practically lost her identity as a sovereign nation. The American Government has acquiesced in the desire of Japan that all diplomatic relations regarding Korea be arranged through the Japanese ambassador. The European nations will no doubt follow the example of our own government;

for this is certain, Japan will not brook any interference with her plans in Korea.

THE RELATION OF RUSSIA TO CHINA

In speaking of the relation of Russia to China we must not forget that she is an old neighbour to the "Middle Kingdom" and has had centuries of experience with the Mongolian races. We know, of course, that a large part of European Russia had been overrun with the Tartars from Northeastern Asia for several generations and that the Russian race shows traces of this invasion to this day. It was only a natural sequence that the pendulum should swing the other way after centuries and that the European Russians should be found masters over the whole Mongolian and Manchurian country. But for Japan, she would have found no opposition on the part of the native people of the invaded country. But now, having lost the war, Russia will never again enjoy that prestige and power in the diplomacy of the Far East which she did during the period from 1895 to 1904. Her defeat has been so thorough as to cause all the Asiatic races to think less of the abilities of the Europeans. The day of land-grabbing is over; the Asiatics have been delighted with Russian defeat and the cry is heard all over Asia, "Asia for the Asiatics!" They laugh at the European terror of a "yellow peril" and claim that it is the "white peril" they want to get rid of in Asia. The defeat of Russia may lead to the defeat of other nations engaged in empire building in the Far East.

THE RELATION OF FRANCE TO CHINA

The relation of France to China has been one of constant storm and stress. France has sought to build up a

vast empire in the southeastern part of Asia, perhaps to compensate for her disappointment and losses in India. Inasmuch as China was to pay the bill of this ambition, one can readily understand that there must unavoidably have been constant friction between the two countries. Having lived in that part of China which borders the territory now held by France, the author is able to state from personal observation how exceedingly careful the Chinese officials were not to do anything that would arouse the animosity of the French Government. The coolie class from Kityang and Swatow Districts emigrated in large numbers to the French possessions of Anam and Cochin-China, a fact which gave the French colonial officials the opportunity of exercising a great influence in the Swatow District. Sometimes these emigrants would return to their native country as French subjects or converts of the Roman Catholic Church and would be a source of annoyance to the government, which, of course, could exercise no authority over them. During the memorable period from 1895 to 1905, the period of Russian and French ascendancy in China and the Far East, China was in daily fear of Russian encroachment on the northern boundary and French aggression at the south.

The writer remembers one time when a rebellion of considerable importance broke out in the southern provinces of China and the French colonial government of Anam offered with great eagerness to send French troops across the border to help the Chinese suppress the uprising. China not only refused this aid, but actually had to send a large force of soldiers to the frontier to prevent the French troops from crossing. The Chinese officials were aware that once the French troops entered the

domain of China it would be a difficult thing to get them out. With the defeat of Russia and the frustration of her plans in northern China the hope of the French of building up a vast empire in the southern part of China has become dim. Japan is jealous of French plans in the East and will thwart every movement of aggression. The French understand the issue and have become far more reasonable in their relations with China. It was surprising to notice the change that came over the French priests in the southern provinces as the reports of Russian defeats were received. They no longer went to the yamens to dictate to the magistrates regarding civil lawsuits, and refused to countenance adherents who came with cases of trouble and litigation. The native priests received strict orders to keep away from the yamens for a time. And why so timid all of a sudden? They foresaw trouble with Japan if they persisted. The Japanese had become jealous of the power exerted in the Swatow District by the French priests. They saw how these priests claimed for their converts immunity from civil punishment by reason of their connection with the French Catholic mission. To offset this a host of Japanese Buddhist priests came into the district, nominally to do missionary work, but really to oppose the French on their own lines. These Japanese received converts to their faith at two dollars per man and promised to represent them at the yamens should they get into trouble with the French converts or the ordinary people. The wisdom of the Jesuit at once made itself evident, for as already stated the priests were more careful about taking up lawsuits; evidently they did not care to try conclusions with the Japanese at this time. It seems probable that the diplomatic relations between France and

China will in the future have to be on the basis of common interest rather than of spoliation and retaliation.

THE RELATION OF GERMANY TO CHINA

Germany was one of the latest of all nations seeking to despoil China, but she made up by a vigorous policy for what she lost in time. Ten or fifteen years ago Germany did not possess in any open port the concession usually granted to commercial nations. To-day she has a number of them and has annexed a fine harbour, Kiaochau, which controls the trade of the hinterland, a populous country. It is current opinion, that above every other nation Germany is to be blamed for the methods employed in obtaining a colony in China. It was the killing of two German missionaries that precipitated the seizure of Kiaochau. If we study history we shall find that both England and France have made use of the same methods; but that does not diminish the seriousness of the blunder, for it was a bad mistake from both the religious and the political standpoints. For this wrong done to China, the German Minister at Peking, Herr von Ketteler was killed and the Boxer revolt hastened. As is known, Germany's position in the northeastern part of China makes her a close neighbour to Japan. While there is not that tension of jealousy between Japan and Germany that exists between Japan and France, yet it must be remembered that Japan has not forgotten that it was Germany that united with Russia and France in compelling her to give up Port Arthur and the Liaotung Peninsula. For this very reason Germany's position in Shantung is a doubtful one. Japan may get even with Germany; in which case the latter may be invited to

give up the colony to China without the use of the "mailed fist."

THE RELATION OF ENGLAND TO CHINA

England is without doubt the foremost European nation in China. The amount of English capital invested there for commercial pursuits is perhaps far larger than the invested capital of all other nations in that empire. England's quest in China has not been territorial expansion; she resorted to the land-grabbing method only in so far as it furthered and advanced her commercial schemes. In this respect her interests are wholly different from those of France. Although England has had two wars with China and upon both occasions had the government completely at her mercy, yet she never used these occasions to further any imperial designs upon China's territory. During the period of the great T'ai ping rebellion, when eight of the sixteen provinces had passed under the control of the rebels and the whole Ching Dynasty seemed tottering, England came to her aid through her officers, and General Gordon crushed the rebellion and restored peace. Indeed it may be said of England that if her commercial record in China had remained unstained she could be numbered easily as one of the firmest friends of the empire. But the opium blot forbids that England should be classified as a friend of China. The people are to-day besotted by opium, which is planted in India under the jurisdiction of the Indian colonial officials, the profits, which are very large, being used to help pay the extraordinary salaries of the European officials in India. This Indian opium is imported into China largely through English shipping firms and sold to the Chinese merchants through English

agents. It constitutes the greatest curse that enslaves the Chinese people. It is not only a crime against China and against the better nature of England herself, but is a wrong against the legal commerce of the whole world. There is no doubt that the buying capacity of China is reduced many millions every year by reason of the drain and waste of the opium traffic. Nor will China ever be able to take her rightful place among leading nations until this curse is blotted out. The opium habit is on the increase. It has of late become a matter of good form for the best of families to have an opium couch and the paraphernalia for smoking opium ready for a visiting friend. The higher the official status of the man the greater the probability that he uses opium. It will be difficult to uproot the evil at this late day. The Chinese plant the poppy in many parts of the empire; but the bulk still comes from India. The Chinese Government is now taking steps to discourage the use of opium. Officials are forbidden to use the drug, and the planting of the poppy is to be under the control of the imperial government.

The great influence of England upon the commercial life of China is noticed in every open seaport. The English language is the medium through which trade is carried on. One often hears the coolies making use of the "pidgin English," business English, or as the natives call it, "the salt water talk." The use of the English language in China is on the increase. Every school of higher learning must provide a course in English in order to be successful. Many of the students of these institutions receive upon their graduation very profitable employment if they have a fluent command of the English language. They are sought by the large commercial

and banking houses in all the treaty ports along the coast.

Politically, England's position in Asia has been very much strengthened by the results of the Japan-Russia War. As we shall see, England's influence as a dominating power in the Far East suffered an eclipse after the war between Japan and China. Both England as well as Japan had to give way to the Russian-French alliance; but now by reason of Russia's defeat on the one hand and the strengthening of the Anglo-Japanese alliance on the other, there has been a complete change on the political chessboard and England by a combination of circumstances finds herself in an impregnable position. For this those who are interested in the evangelization of the world feel a sense of satisfaction; for even if England is not always what we should like to see her it still remains true that her influence counts more for Christianity than any other nation.

THE RELATION OF THE UNITED STATES TO CHINA

It was a common thing a few years ago to hear educated men in China speak in the highest terms of respect of the American nation. The short-sighted policy of some officials in this country in treating like the common coolie the upper class Chinese who have come to this country for educational purposes, and the rich merchants, has changed all this and a reaction resulted which found its expression in the boycott of American goods a few months ago. One may safely say, however, that as soon as the Chinese understand that all these wrongs have been corrected the traditional happy relations will be resumed. America has a clean record in her diplomatic relations with China. No country enjoys the confidence and

trust that America does. On more than one occasion China has relied upon the advice of the American minister in crises with foreign nations. America has never stooped to browbeat the Chinese Government nor ever taken a foot of land from her. Crimes have been committed against American citizens, as they have been committed against citizens of other nations, but the methods employed to seek justice have been entirely different from those of European nations. These are facts that are conceded by the Chinese, and of course have made a deep impression upon the people. We have been exceedingly fortunate in having men of singular ability to represent our government at Peking. The names and stories of our leading men are known by the Chinese scholars. George Washington, Lincoln, Grant, McKinley, John Hay, Roosevelt, are all familiar. The author once showed a picture of George Washington to an old man, the father of the two highest scholars in Kityang city, who when being told whose picture it was at once made ready to worship the picture. He had read the story of the life of "the father of his country" and classified George Washington as one of the few men to be compared with Confucius. To this man, an American represented the honour, the virtue and the best of Western civilization and there are thousands who are of the same mind.

CHINA AND HER STRUGGLE WITH THE WORLD

China, the "sick man" of the Far East, has taken a new hold upon life as the result of the Japanese-Russian War. A number of European imperial surgeons had planned an operation to be performed upon the chronic patient, but Japan, supported by John Bull, a private surgeon of world-wide fame, insisted that the carving be

abandoned, and in order to make her desires regarding the patient respected was compelled to adopt heroic measures with one of her opponents. The result of this encounter has been that the whole world is now convinced that less drastic measures than an operation upon China will answer. All America at least rejoiced with Japan over the results of the war and yet there is reason for the fear that connected itself with the rejoicing of many. The great problem now is, Will the method proposed by Japan for healing the "sick man" prove itself sufficient? Will the mere renaissance of learning and the remodelling of China's army according to Western methods remove the dead hands of ancestor worship and its concomitant "fung shui" which have throttled every effort of true reform thus far?

At heart China has still the same old conservative, fossilized civilization. There is at present a rattling of dry bones all over the country, to be sure, and hosts of her students are making every effort to get all the Western learning possible, but of a radical breaking away from those things that have held the whole Chinese nation in subjection, there are hardly any signs in the interior. And perhaps it is well that this is so, for the time being at least. The gentry and the common people in the interior may not be prepared for sweeping reforms and would fail to appreciate the merits of the new movement. This very thing was the underlying cause that brought about the successful reaction against the scheme of reforms of the Emperor Kwang Hsu in 1898. Just how moribund the Manchu Government remains in spite of the world-wide pressure brought to bear upon her, is seen in the rejection of the plan of reforms offered by one of her most noted and tried friends, Sir Robert Hart.

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Some time ago the latter submitted a well thought out scheme of reform with regard to taxation, official appointment, salaries, army and navy and so forth. It was at once the sanest and most statesman-like proposal ever offered China in a day of great need. Instead of giving heed, the proposals were pigeon-holed by reason of the opposition and scorn of China's leading statesmen, Chang Chih Tung, Yuan Shi Kai and others. And yet every one who has the faintest conception of international affairs knows that China will have to adopt reforms along the very lines suggested and refused. There can be no serious talk of a new China until these far-reaching measures are inaugurated. It is a comparatively unimportant matter how many students are studying the sciences of the West, although the latter will become important factors in helping forward the cause of reform when the opportunity arrives. We need not be blind to the tremendous powers arrayed against reform and the great fight that is yet to come, yet these proposed reforms must and will triumph! It will be impossible much longer for the conservatives to oppose successfully the constant and ever-increasing pressure of the leading nations of the earth from without and that of the reformers from within. Now that the integrity of China is once more assured, the Manchu Government could adopt reform measures without having its sovereignty questioned. Had the results of the war been different and Russia been the victor, large territories of the Chinese Empire would have passed out of the hands of the Manchus and the prospects of an "open door," either in a commercial or in a religious sense, would have been discouraging to the people representing Anglo-Saxon civilization.

With the integrity of China assured, evangelical missionary endeavour has gained immensely. It has been an open secret that both Russia and France desired to extend their jurisdiction over large territories to the north and south of China respectively, and in order to bind these new acquisitions closer to their own interests would not only close the "open door" to international trade but would also limit evangelical missionaries in their preaching of the gospel. The policy of circumscribing and limiting missionaries in their work had already been adopted by the Russian Government as soon as they were in full possession of Port Arthur and Dalny and the surrounding country. The restrictions were practically as severe as were enforced in European Russia against missionaries not belonging to the Greek Catholic Church. In the territory south of China, Anam and Cochin China, the French have prohibited missionaries of other countries from preaching the gospel, and would have extended the same policy to all other territories obtained from China. Evangelical Christianity therefore has much reason to be thankful over the results of the late war.

But the dismemberment of China would not have been such an easy task as some have supposed. In certain parts of China the expense of putting the country into subjection would have prevented the plan from being carried out. The amount of blood that would have been shed in the struggle would have made conquest impossible in this late day. The love of the Chinese people for their country (not for the Manchu Government) is as great and sincere as that of any nation on earth. The Chinese above any people could sing in their national hymn the words "Land where my fathers died," and it would mean more to them than to others. But they do

not sing it, they live it; that fact has become one of the strongest moral motives determining their lives. Then again, it is a mistake to suppose that the Chinese are not aware of the vast mineral and coal resources of their own country. In their own way, in places where "fung shui" was not disturbed, the Chinese dug mines centuries ago. But though there may be the greatest riches hidden in a hill near a village not a soul will be tempted to dig for it if the grave of the ancestor should be situated on that hill or the "fung shui" of the village be endangered, which usually is the case. Not many miles from the city of Kityang there are hills containing pewter and gold, and to the southwest can be seen on the surface of the hills coal that would bring fortunes to the owners, but the laws of "fung shui" are so stringent that nobody gives the matter a thought. To the mind of the Chinese there are other things of more importance than the constant search and mad rush for riches. The spirit of commercialism has not yet invaded the interior of China. There the people live to-day much as their ancestors did two or three thousand years ago. And that very fact makes them content and even happy with their lot. The common people are too poor, too ignorant, to understand or even grasp the significance of the progress of the human race during these many centuries. They have been told over and over again by their leading men of the glories of their ancient ancestors (which at the best, however, consisted merely in holding public office), and they have become so devoted to this filial worship as to exclude any new view on that question. They have become the most moribund and fossilized nation on earth.

And yet it is but fair to say that the Chinese people have undergone changes according to their own methods

through all these centuries. Every important dynasty which ruled over the people has left its impress upon them. A change of dynasty is usually a great calamity in China, costing the lives of millions of people, and always stands for some modification of existing conditions. Thus for instance the Chinese were never known to wear the cue before the reign of the present dynasty. When the Manchus overthrew the government of the former Ming Dynasty, they issued a proclamation commanding all the people to shave the front part of the head and wear the cue as the sign of loyalty to the new government. Not to do so was to stand in rebellion against the new rulers and was punished with death. After a reign of over 260 years the Manchu Dynasty stands convicted by the entire world for having done nothing for the general welfare of the Chinese nation. They have treated the land as an object of plunder, but have been wise enough not to interfere with local beliefs and superstitions. The Chinese, on the other hand, seeing they were not molested or asked to depart from their old ways, have tolerated the Manchu reign up to the present time; though there have been a number of rebellions against it in different parts of the empire. Not only have the Manchus failed to improve internal conditions, but they have also neglected—even opposed—international trade and diplomatic relations with the civilized nations of the world.

It is only since the disastrous war with Japan in 1894 that Manchus have begun to understand the true state of affairs in their country. Since that event various national crises have followed one another so closely as to keep them in a constant state of panic. The defeat of China, the huge giant, by the plucky dwarf, Japan, was an event of world-

wide importance. Leading European nations, Russia, France and Germany, at once jealous of Japan's victory and opportunity in China, formed an alliance to limit the prize of Japan's victory. The Island Empire, as all know, was compelled to relinquish its hold on Port Arthur and the Liaotung Peninsula. The immediate effect of this diplomatic victory was the temporary effacement of England in the Far Eastern political situation, the almost stultification of Japan and the rise of Russia and France as the most powerful friends of China. Formerly, England was known as China's friend and to a certain extent her protector, but her refusal to join the alliance caused the loss of her prestige. Russia and France held the trump cards in the diplomatic game at Peking. Germany, eager to become an Asiatic power, unwisely made the murder of two German missionaries the occasion for seizing Kiaochao in Shantung. This event caused a general demand on the part of the European nations for equal compensation. Russia soon "leased" Port Arthur and Dalny, to the utter consternation of Japan; France was given Kwang Chou Bay and England received Weihaiwei and Kowloon, opposite Hongkong. Italy also demanded a port, but perhaps because of her impaired reputation, through her African venture, was denied by China.

These were days of distress to the Manchu Government. They heard the nations speak of "spheres of influence," they were constantly asked for "leases" and "concessions" until the world began to talk of the "break-up of China." It was admitted that Manchuria and the neighbouring territory would fall to Russia. Kwangtung, Kwangsi and Yunnan Provinces would be annexed to the possessions already held by France at

the south. England was to hold the valuable Yangtse Valley. Germany was to obtain Shantung, and Japan Fokien Province. The whole country was tense with excitement. The most sluggish man in the interior was aware of the danger that threatened the national existence. Does one wonder why there was a Boxer outbreak? How could it have been otherwise? In the period of this excitement the American missionary was one of the few foreigners whom the Chinese trusted. They understood the position of the United States towards China and took courage.

With the settlement of the Boxer troubles there still remained the formidable combination of Russia and France, with Germany sometimes joining hands with them. Against this combination England continued to play a very unimportant part in the affairs of China and the Far East. Japan was in an ugly mood and was preparing for war. England and Japan before the close of the Chinese-Japanese War did not consider their interests to be along the same path, but in the period of their diplomatic humiliation they clearly saw that nothing but a closer union of some kind could alter the losing game both were playing in the affairs of China. The need of mutual support was the cause of the formation of the Anglo-Japanese alliance in 1902, and with it the affairs at Peking became more interesting. Japan at once began to find herself and to question Russia as to the date when the evacuation of troops from Manchuria was to take place. The Anglo-Japanese alliance attained its great moral dignity through our late secretary of state, John Hay, who in a note to both nations indorsed the principle of the "open door" in China. The policy of Russia and France in the Far East was discredited;

the United States and Germany to a certain extent gave their moral support to the alliance that stood for an "open door" for commerce in China; Japan made practical use of the alliance by calling upon Russia to fulfill her pledges regarding the evacuation of Manchuria, and when no satisfaction was obtainable opened the war for which she had been constantly preparing for years. During the time when the Japanese were as busy as bees the Russian officers in the Far East spent most of their time in drinking and in licentiousness. There was no comparison between the two nations in their preparation for war. Russia made her mistake in refusing to invite Japan to become her ally in the development of the Far East. But Russia in her unrighteous methods overreached herself and Japan has now taken her place in the diplomatic councils at Peking. The very terms of peace are also a source of much gratification to those interested in evangelical missions. It is fortunate that Japan did not receive the large sum of money asked as reimbursement for the expenses of the war, for she would have used it largely for military equipment and thus have promoted to even a greater degree the martial spirit of the country,—a great misfortune. It will be in the interest of Japan and all the Far East if less attention is given to the construction of forts and arsenals and more to schools, colleges and laboratories, in order to equip the young men for helping China in the true path of progress and reform. This is Japan's true mission in China. Already thousands of young Chinese are flocking to Japan to receive a thorough education. There is just one reason why this emigration of students to Japan may not prove beneficial to the Manchu Government. It is said that most of the students in the Island Empire

are revolutionists and bitterly opposed to the present dynasty. The government fears them and only recently issued a proclamation directing that more students should go to Europe and America. China distrusts Japan and there is every indication that the ancient and traditional jealousy between the two countries will continue. Though the Chinese know that they cannot oppose the hegemony of Japan in the Far East for the present, they believe that this condition is but temporary and that soon China will again take her rightful place at the head of Asiatic affairs and Japan, *nolens volens*, will take a secondary place. It will be in the interest of Japan to make China her ally just as far as China is willing to go with her. There may be an Asiatic "Monroe Doctrine" formulated for the time being, for China expects little justice at the hands of European nations. All her experiences with the powers of Europe from the earliest times down to the present have taught her that they are robber nations. Still China will not commit herself to Japan any more than to a European power. In all her poverty China remains the same, she has faith in her destiny. She feels instinctively that when she has once found herself again she will need no defensive league with any other nation. Fortunately for the world the Chinese are not a people given to wars of conquest. They have extended their borders by "squatting" upon territory adjacent to their own country, and once having entered, it was impossible to get them out. The aborigines themselves sought other places! But while the world need have no fear of the Chinese outside of their own territory, great catastrophies will without doubt take place in China by reason of the many conflicting forces now at work there.

THE MISSIONARY PROBLEM

This is a burning question that demands the attention of all Christian powers. The talk of recalling the missionaries from China is idle twaddle. The whole question ought to be taken up and sifted thoroughly in conjunction with the Chinese Government. In the first place the European governments ought to bring pressure upon China to cancel the special decree of March 15, 1899, in which political status on equality with Chinese mandarins was granted to each order of the Roman Catholic Church. According to this, bishops were given the rank of viceroys and ordinary priests that of magistrates. This has brought them the power to intermeddle with lawsuits which do not concern the interests of their church. It would fill volumes to report all the disturbances this interference on the part of the Roman Catholic priests, who are supported by the diplomatic power of the French Government, causes in China to-day. All foreigners suffer more or less because of this shameless use or misuse of power. Inasmuch as all Christian governments are disturbed by these conditions the French Government ought to be requested to modify or wholly withdraw her political aid to the Catholic priests when they take up lawsuits that do not concern the interests of the Church. There will be no peace to the missionary problem until this thing is stopped. The Chinese Government made a serious blunder when it yielded to the combined pressure of France and Russia in their repeated request to grant these special privileges to the Catholic priests. The whole world knows it was a mistake and for the sake of peace to the nations having Christian missionaries in China and for China herself, this error

should be righted. Then we should hear of fewer massacres of missionaries in China.

RELIGIOUS LIBERTY IN CHINA

The Chinese Government is afraid to grant religious liberty to its subjects because Christian missions are considered by the Chinese as upheld by the European nations by the power of force. The government to this very day makes a distinction in its proclamations regarding the rights of Christians, between the people of the country and the people belonging to the new teaching. The very juxtaposition of the two classifications is a sufficient sign to all the enlightened people of China that the government is hostile to Christianity. There is no question of religious liberty; a contemptible toleration under compulsion is all that China has granted. The Christian nations have given missions their support, but that support has not furthered the proclamation of the gospel as much as some had hoped. Has not the time come to try a new method? Would it not be possible to adopt the same method that has been carried out in Japan for many years? That method has insured the Japanese Government against foreign interference in domestic affairs, and the elimination of that danger made it possible for the native Christians to enjoy complete religious liberty because the government did not need to fear that the Christian subjects would appeal to foreigners. The one objection to this is that the present Chinese Government cannot under any circumstances be compared with the enlightened Japanese administration of even thirty years ago. Nevertheless, inasmuch as the missionary problem is becoming acute and something

will have to be done sooner or later, why not give China the opportunity to prove herself ?

THE REFORM MOVEMENT IN CHINA

The present dynasty of China must inaugurate far-reaching political reforms ere the nation can enter upon a new era. But political reform is the very thing the Manchus fear. They know, as every one else does, that they are no more able to carry out a rational political reform than a two year old child is able to lead an army. The conditions in China therefore are vastly different from what they were in Japan in the period of her crisis. She was fortunate in having a good and benevolent sovereign, aided by wise statesmen who were all favourable to a progressive and yet conservative reform. But in spite of these wise precautions Japan had to undergo several crises. The path of reform in a country as miserably governed as China, must be one of great tribulation, and shedding of blood. These things must come and we need not deceive ourselves. The conflicting forces will soon clash. We have sporadic cases of troubles in various parts of China constantly. The Manchus themselves are divided and trouble may begin should the Empress Dowager die. We cannot but feel that a change of dynasty would be a good thing for the future of the country, but missionaries refrain from expression of such sentiments within the hearing of the Chinese Christian. The people themselves feel that they ought to play more of a figure in international politics and blame the Manchu Government severely for the present humiliation of their country. They have derived much comfort out of the defeat of Russia. It has encouraged them to such an extent that they have tried

to do something smart themselves. The boycott of American goods is one of the indirect results of the "yellow races finding themselves." The discrimination of America against Chinese immigrants was known all along the coast of China for many years. I have often explained the reason to the people on my field to their perfect satisfaction, but since the late war they have received a new impulse for self-assertion, and naturally have turned their attention to a country that is known to be practically harmless. They might have turned upon England because of the opium wrong, but they have learned two or three lessons from England that were very costly. It would be a mistake on the part of our government to grant any concessions, but absolute justice to the Chinese stranger coming to our shores ought to be given, whether there be a boycott or not.

III

A REVIEW OF CHRISTIAN MISSIONS IN CHINA

CHINA has ever been the land of missionary endeavour. The teachings of Lao Tsze (604-504 B. C.), or Taoism, became a religious force through the land soon after the death of the sage, and in a corrupt form this has remained to the present day one of the three popular religions in China. The teachings of Confucius (550-479 B. C.), though not essentially a religion, has controlled the lives of rulers, public officials and the literati of every dynasty of the empire for the past 2,400 years. Buddhism, first carried from India into China about the year 216 B. C., met with considerable opposition. The Indian missionaries were cast into prison and after being released gave up their missionary work. But 250 years later, about 40 A. D., the Emperor Ming-ti, of the Han Dynasty, dreamed that a monster golden image appeared and addressed him with the words, "Buddha bids you send to the western countries to search for him and to get books and images." The emperor at once sent an embassy to India, which returned after an absence of eleven years bringing with them an Indian priest and teacher who translated some of the Buddhist books into the Chinese language. From that time on to this day Buddhism has remained the popular religion of the Chinese. What a difference it might have made in the destiny of the Chinese nation had that embassy continued its search for a saviour to a country still more westward, until it came to Jerusalem, where at that very



ICHANG PAGODA, ICHANG, Upper Yangtse River

time they would have found a number of the apostles of our Lord Jesus Christ ready to teach them, and who indeed, perhaps just as the apostle Paul obeyed the call to Macedon, might have returned with them to China. Why was it not so?

It may be of interest to know, however, that there existed a colony of Jews in the very heart of the Chinese Empire before the birth of Christ. This colony of Jews was discovered at Kaifungfu in Honan Province by the Jesuit missionaries during the seventeenth century. In the year 1850 a number of Chinese Christians were sent to visit these Jews and a number of the latter were induced to come to Shanghai. They brought some of their old Hebrew manuscripts with them, which were found to be perfect copies of many of the books of the Old Testament. A number of years ago the well-known missionary, Dr. W. A. P. Martin of Peking undertook a trip with the express purpose of visiting this colony of Jews. His trip to Kaifungfu and his experience with this people is described in his most interesting book, "A Cycle of Cathay." Dr. Martin says that "to all appearances this colony will die out as a distinct people during the next half century, inasmuch as they have given up their religious worship and are intermarrying with their heathen neighbours. I have copied an extract of the inscription of a monumental stone regarding the Jewish religion. It reads as follows: 'With respect to the religion of Israel, we find that our first ancestor was Adam. The founder of the religion was Abraham: then came Moses, who established the law and handed down the sacred writings. During the dynasty of Han, 255 B. C.-226 A. D., this religion entered China. In the second year of Hiao-tsung, of the Sung

Dynasty (A. D. 1164), a synagogue was erected in Kai-fungfu. Those who attempt to represent God by images or pictures do but vainly occupy themselves with empty forms. Those who honour and obey the sacred writings know the origin of all things. Eternal reason and the sacred writings mutually sustain each other in testifying whence men derived their being. All those who profess this religion aim at the practice of goodness and avoid the commission of vice.'” Dr. Martin well adds, “It is affecting to think of this solitary stone continuing to bear its silent testimony after the synagogue has fallen and the voice of its worshippers ceased to be heard. Like that which records the story of the Nestorian mission in China, it deserves to be regarded as one of the most precious monuments of religious history.” The Mohammedans brought their religion to China at a very early period in their history. They established promising missions in all the important cities along the Pacific Coast. There are still Mohammedans found in the cities of Canton and Fuchow and in many of the cities further north. It may be said that they are decreasing rapidly in the southeast of the empire while in certain provinces to the northwest their number has increased wonderfully. Some are of the opinion that the whole northwest of the Chinese Empire will soon become Mohammedan. They are said to number over ten millions at the present time. They frequently rise up in rebellion against the government and are much feared.

The first effort of any Christian body to bring the gospel to the Chinese was made by the Nestorians of Persia during the sixth century. They came overland from Persia and began their first missionary conquests in the northwest provinces. They were men of great ability

and soon made their influence felt over the whole empire. The leading missionaries were received with much favour by the princes and the court, then residing at Hsanganfu in the Shensi Province. Their converts must have numbered many tens of thousands, for they had their appointed archbishops and bishops throughout the empire and the adoption of the Christian faith by the whole nation seemed very promising; but in some way a reaction set in and the Nestorians were fearfully persecuted, with the result that for centuries there have been no traces remaining in China of their heroic work, excepting a stone tablet commending their work which was erected by the government in the year A. D. 781, during the reign of Te-tsung of the T'ang Dynasty. It would seem that the same temptation which has come thus far to every missionary effort, befell the Nestorians also. It was that of intermeddling with the political life of the country and allowing themselves to be drawn into the inevitable factional politics. In a country like China it is a difficult problem to keep aloof from political influence and yet maintain a successful mission. In that country every popular religion is more or less regulated and governed by the throne. If a struggling religion is detected in a compromising attitude towards the dynasty, vengeance will always be the result.

Another weakness connected with the Nestorian mission was the failure on their part, so far as we know, to translate the word of God into the Chinese vernacular. We know that they made much of their Syriac manuscripts and presented a copy of the entire Scriptures to the emperor, but we look in vain for any trace that will lead us to believe that the Christian congregations possessed the word of God in their own language. Per-

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haps herein we have the real cause why the entire mission was blotted out by persecution. Confucianism was crushed out of existence for a time, but when the tyrant died the Confucian books were brought forth from their hidden places, and became the foundation of a revival of Confucianism that swept the whole nation. This lack is the more deplorable since we know that the art of printing was popular at that period of Chinese history. Thus all we possess to-day of their work in China is the stone tablet, which praises the Nestorian missionaries for their good work.

The chapter relating the story of the Roman Catholic Church in China is far more interesting. The first missionary attempt of the Roman Church was undertaken in 1292 by John Corvino, who came to Peking and established a successful mission there. He found recognition and favour from the Mongolian (Yuan) Dynasty but his highest hopes were frustrated upon the expulsion of the Mongolians from the throne of China. The new dynasty, the powerful Ming, would have none of his propaganda and the undertaking was given up. For two or three centuries nothing was done by the Roman Church in the sending of missionaries to China, but in 1582 the Jesuits, led by Francis Xavier, Michael Ruggiero, Mitteo Ricci and others made a second attempt to Christianize China, and this attempt was destined to be more successful. Francis Xavier was not able to preach in China as he longed to do, but Ricci established himself in Shanking. By patience and tact he was able to enter Peking and to make that his headquarters. Here he soon made use of his opportunities and by the power of his striking personality and his learning made a deep impression upon the official class. The missionaries imported scientific

instruments and taught astronomy and surveying. They soon made a large place for themselves in public life, and some of the priests were appointed to important political positions. The result, however, was that they were compelled sooner or later to take sides in political intrigues and became the objects of envy and suspicion. The time came when they were no longer in favour at the royal palace and the crash seemed to have come when in 1665 the leading Jesuits in public office were disgraced and an imperial edict issued against the Roman Catholic religion. They persevered, however, and were able to regain the favour of the emperor, Kang Hsi, who restored them to their former rights and granted liberal toleration for missionary effort throughout the empire. The Jesuits were able men and by reason of their heroic work their converts became very numerous throughout the land. At one time it appeared as though the Emperor Kang Hsi himself had become a convert of the Roman Catholic faith.

Thus having imperial favour and holding public office themselves the Jesuits were indeed a power in China. Had these devoted men been able to continue their work unmolested it would have been a question of merely a generation or two and China might have been added to the number of the countries recognized by the Roman hierarchy as the daughters of the Holy Church. But there soon came a period when the successors to these great men were less able as statesmen than as theologians and soon allowed themselves to enter into a controversy with the Dominican priests with regard to the proper word for God, the worship of Confucius, ancestor worship, and so forth. The Jesuits, influenced by their large political interests, naturally maintained a liberal interpre-

tation. The worship of Confucius and of ancestors constituted to them only civil ceremonies. To the Dominicans, however, who were jealous for the spiritual welfare of the Church, all these acts were declared idolatrous and their views were sustained by a decision of Innocent X, who issued a decree denouncing the worship of ancestors and of Confucius as idolatrous and not to be tolerated by the Church. The Jesuits, however, did not give up the fight. Within ten years they were able to obtain a decree from Pope Alexander VII, in which their position was sustained and approved. If things had been left alone at this stage of the controversy, disaster might have been averted, but the whole question was laid before the Chinese emperor, Kang Hsi, and naturally, as the head of the Chinese nation, he decided that the worship of Confucius and of ancestors were national and civil rites, but that the disputed point, the worship of heaven, was in fact the worship of the true god. This decision was sent to the Pope (Clement XI) who repudiated the views of the heathen emperor and claimed for himself the right to govern matters relating to the Church. On the other hand the emperor refused to recognize the authority of the pope in his domain and refused the right to live in China to missionaries who did not agree with his views in these matters. The missionaries got themselves into a dilemma, and the whole question brought about a reaction in the mind of Emperor Kang Hsi. He finally issued an edict, by which a large number of missionaries were banished from the land. Only a few of the Jesuits whom he thought subservient to his views were permitted to remain, and the Catholic converts were persecuted in many parts of the land.

The following Emperor, Chien Lung (1736-1795), not

only banished every foreign missionary from China, but ordered all his subjects who had hitherto embraced the doctrines of the Roman Church to recant or to suffer death. The persecutions which followed were as terrible as Christians ever experienced. Thus the splendid work of the heroic missionaries of that period was obliterated. And yet, strange to say, after the treaty of 1858, which granted toleration to the Roman Catholic Church in her modern attempt to carry on mission work in China, a surprising number of the descendants of the old Catholic converts were found to have remained true to the faith of their parents and ancestors. They continued to worship God secretly in their own way for over two generations, and only after the toleration edict did they dare to become known again as Catholics.

The introduction of Christianity into China during the nineteenth century is a chapter that is intimately connected with the international wars and treaties made along the coast of China. The policy of the Chinese Government has been a consistent opposition to granting commercial treaties to the Western nations and the prevention, if possible, of the introduction of Christianity by foreign missionaries. To France belongs the honour of inducing the government to repeal the persecuting interdicts of the past century and to issue an edict of toleration. This was accomplished in 1844. It granted the right to missionaries to live in the five open ports of Canton, Amoy, Fuchow, Shanghai and Chefoo, and to travel inland within a radius of twenty miles. The United States Government, together with Great Britain, was able through its agents to have the following toleration clause inserted in the treaty of Tientsin in 1858. It reads: "Art. 29. The principles of the Christian re-

ligion as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly teach and profess these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States or a Chinese convert, who according to these tenets, peaceably teaches and practices the principles of Christianity shall in no wise be interfered with or molested."

The Chinese Government had shown from the very beginning of its intercourse with Western nations an attitude that was not only unreasonable but positively abusive at times and there seemed to be no other course open but to compel her by force to treat Western nations with that respect and courtesy laid down in international law. But China does not learn easily, and lessons once learned are soon forgotten by the rulers of the Celestial Empire. Thus the punishment inflicted by England in 1840, the seizure of Hongkong and the opening of treaty ports, were forgotten or disregarded and the same policy of treating European nations as vassals and inferiors was resumed soon after. Such treatment was too much for Great Britain, and when the opportunity offered itself in the arbitrary destruction of the lorcha *Arrow* with her cargo of opium another conflict with China was begun. The city of Canton was soon at the mercy of the British ships, but the imperial government at Peking refused to make peace. At this point France united her forces with England and after a short struggle the city was captured. England demanded more concessions for her trade and a large indemnity, while France insisted upon the extension of privileges to Christian missions, besides

receiving a specific amount of money for indemnity. These new concessions to French Catholic priests were afterwards also granted to English and American missionaries by reason of the "most favoured nation" clause, by which is understood that concessions granted to citizens of one nation by treaty are to be granted to the citizens of another country having a treaty, without any special negotiation.

France, as is well known, claims the protectorate over all Roman Catholic missions in China. This has given that government an opportunity to make a place of great influence for herself in diplomatic relations with China. In return for this favour shown to her by the Roman Catholic Church, France, through her minister at Peking and her consuls throughout China, has always been at the service of the Catholic missionaries. For many years the French minister had urged China to grant to all the Roman Catholic missionaries an official status according to their grade. After many refusals it was finally granted. On the fifteenth of March, 1899, the Chinese Government published an imperial decree in which political status is given to each order of the Roman Catholic hierarchy. To quote from the decree :

" It has been agreed that local authorities shall exchange visits with missionaries under conditions indicated in the following articles : —

" In the different degrees of the ecclesiastical hierarchy bishops being in the rank and dignity the equals of viceroys and governors, it is agreed to authorize them to demand to see viceroys and governors. . . .

" Vicars-general and archdeacons will be authorized to demand to see provincial treasurers, judges and taotais.

" Other priests will be authorized to demand to see

prefects of the first and second class, independent prefects and other functionaries.

“ These functionaries will naturally respond, according to their rank, with the same courtesies.”

Attention was at once called to the fact that under the “ most favoured nation ” clause the decree applied equally to Protestant missions and that communications had been addressed to Protestant missions acquainting them with their new privileges. It is needless to say that not one Protestant missionary accepted the offer of the Chinese Government. We could not afford to compromise our position as spiritual leaders for any honours of a heathen nation. For the Roman Catholic priests, however, it meant a great deal. Now they could flaunt their political power in the faces of the heathen and compel the magistrates to recognize them as equals. They soon had large crowds of people flocking to their missions all over the empire. The French legation and consulates were overwhelmed with lawsuits that were reported to them by the priests in behalf of their converts. I have seen a French priest recognize men as converts who were about to be arrested and cast into prison for crimes committed, and for a money consideration or the promise of a donation towards his building fund, would demand from the magistrate that the man be left unmolested or else he (the priest) would carry the case to the French consul, who naturally would complain about the magistrate to the viceroy. The magistrate, fearing results of being reported to his superiors, would give orders to let the man go. On another occasion two men were sentenced to imprisonment for assault and robbery. These men, fearing the arm of the law, had united with the French Catholic Mission only a few days previous, but

this was ground enough to enable the French priests to demand the immediate release of the prisoners. And the request was granted. One can easily imagine what the effect of such actions would be in a country like China, where at any time a large percentage of the people have lawsuits of some kind pending. Thousands hurried to the French mission and by bribing the native priest were made to appear to the priest as regular adherents to the faith. In all cases some aid is rendered. Conditions at Kityang were such at one time that the magistrate was in abject fear of the power of the French priest. The native priest was looked upon as the most important person in the whole district. None of the Confucian literati, who usually are supposed to have influence at the yamen, would dare to try conclusions at court with him. Fortunately such a state of things does not last very long; in China changes do sometimes come about very suddenly. As a rule the native priests are men of very humble origin, and having had no discipline over themselves from early childhood, nor even understanding the law of self-discipline, they as a rule run to excess. The opportunities for making money without the French priest's knowledge, in the case of which we write, were too great and ever present to be resisted. "When Jeshurun waxed fat, he"—well it is the same story; in time he failed to be as submissive towards the French priest, his master, as he ought to have been. He was soon discharged and in order to prevent him from continuing to make money his discharge was reported at the yamens. Such changes are frequently made, and the discharged person at once leaves the city for fear of the many enemies who are waiting for an opportunity to even up an old score.

While we must admit that the French Catholic missions do attract large numbers of men, it is but just to say that much of their work is composed of hay and stubble. Only a small percentage of the adherents are true believers. We must give the priests credit for recognizing this to be so, for they are slow in receiving these men into their church. It is an open boast of hundreds of Catholic adherents that they are not expected to attend religious service every Sunday; three times a year is all that is required of them and they tell this to some of our people as though they commiserated the Christians who *had* to go to church every Sunday. There are thousands enrolled upon the books of the Roman Catholic missions, who have never given the spiritual claims of the Church more than a passing thought, but who simply have their names upon the list that in case any trouble should arise they may find powerful "friends" to aid them. This costs something, but it gives assurance.

That this condition of affairs does not redound to the credit of foreign missions stands to reason. Many of the best people are filled with disgust and anger to think that the foreigner should allow himself to be misled by men who have no reputation themselves and who are in constant strife with their neighbours. It becomes still more unfortunate when converts of evangelical missions become involved in trouble with a convert of a Roman Catholic mission. The usual method of procedure on the part of the evangelical mission is to place the case in the hands of a trusted preacher to bring about an arbitration. The Roman Catholics alway prefer a lawsuit, for they are almost sure to win out against the other man. It has been the good fortune of the author to

have succeeded in almost every trouble in having the matter settled by arbitration. Still, in two or three cases this was impossible; and although he was morally certain that the cause of his convert was righteous, the magistrate even admitting to him personally that this was so, yet when the time for a decision came pressure from the French priest had been brought to bear, so that the mandarin did not dare render a decision in favour of the Protestant. It will avail very little to complain to our consul about a case. In the first place he is not interested in that sort of thing; and secondly, it would involve a contest with the French consul. The interference of the Roman Catholic missionaries in lawsuits has embittered many of the natives against missionary work. It sometimes causes riots and even results in the slaughter of the French priests. The matter must become an international question and must sooner or later be regulated by the world powers. On the other hand it may be possible that the present agitation against the Roman Catholic Church in France may result in a modification of the custom of her consuls in acting as champions for the Roman Catholic interests. And yet France has gained more politically by this method than has the Roman Catholic hierarchy which she has aided.

The first evangelical missionary who went to China was Robert Morrison. He was sent under the auspices of the London Missionary Society and sailed for China towards the close of 1806. The East India Company, however, refused to grant him a passage on one of their ships and Morrison was obliged to go to New York and from thence sail to China on a ship of the firm Olyphant and Company, arriving at Canton in 1807. He endured the enmity of the European Catholic priests, who were

jealous of his appearance. In 1809 he married and also accepted the position of translator for the East India Company. This gave him a position of security and he was able to give considerable time to the translating of Scriptures and to other literary work besides his official duties. His evangelistic efforts were not successful in the number of converts. He baptized his first convert in 1814, seven years after his arrival in China. Morrison, however, did a great work in giving a trustworthy translation of the Holy Scriptures to a people numbering one-fourth of the entire human race. Others have taken up the evangelistic and literary work he laid down and both have made the present success in China possible.

It would be impossible to review the life work of the numerous faithful servants of God who have laboured in China during the past century. No field ever presented greater obstacles to the gospel, and yet no field ever offered greater prizes. Books have been written concerning the work and worth of many of these men. We need only mention the names of Milne, Wilkinson, John Burns, Edkins, Legge, Lechler, Hudson Taylor and a host of others. China has had her quota of missionary lights, and the work of these men's hands has been such as to vindicate the cause of foreign missions. No one factor has been such a constant force for China's awakening as the missionary cause, and no cause has been so helpful in bringing the East to an understanding with the West as this missionary endeavour. At every critical period of China's relation with the West, men of long experience in the missionary movement were called upon to give their own native countries the benefit of their experience. At times some were also selected as agents for the Chinese Government, due to the fact that they

were men of integrity, known as such by the government.

The present prosperous condition of missionary work in China is due not a little to the foundation work of these able men.

IV

THE DOMESTIC POLITICAL SITUATION IN CHINA

THE international disturbances of the Far East during the past generation have had their origin to a large extent in the deplorable internal condition of the Chinese Empire. The oldest and largest country in the world has become the prey of the nations because she does not know how to regulate her own domestic affairs. It is still true in international politics as it is in the realm of nature that "wheresoever the carcass is, there will the eagles be gathered together." The fundamental law governing the whole land of China to-day is that might makes right. This principle has controlled the actions of the people for centuries and has brought about the twofold division throughout the entire kingdom: namely, the Strong and the Weak. It is impossible to mention one sphere of life in China where this division does not form the line of demarkation between the privileged and the down-trodden classes. It rules with the greatest exactness in the royal palace and courts at Peking. It has complete sway over the destinies of the cities, towns and villages in their relation to one another. Every clan and family is either weaker or stronger than another and according to that important fact will know its place in life. People upon making acquaintance with one another will usually inquire whether their family or clan belongs to the weaker or the stronger party in their locality. If we ask what are the conditions that determine this line of cleavage in society it will not be so easy to answer in

a few sentences. In some cases where cities and towns are involved, numbers and courage may be determinative; and yet the author has known instances where a few rich towns were able to control the destinies of a very large territory with such rigour and spirit of injustice that a great struggle resulted, involving nearly a thousand villages in a desperate clan fight and costing the lives of over a thousand men before the strife ceased. In this case the Chinese officials made no honest attempt to put down the disorder, but allowed both combatants to struggle for nearly a whole year until both sides were completely exhausted and weary of the strain of constant warfare. Then the government dispatched a large number of soldiers and imposed fines amounting to several tens of thousands of dollars upon the wealthy families for the disturbance of public peace. It would not have paid financially to interfere before this time, as both parties would perhaps have united in attacking and driving out the soldiers, thus causing the military official's degradation and ruin. But when the psychological—no, let us be exact,—when the financial moment came, troops were sent to burden the towns and villages until they made terms with the government official. This was only accomplished by compelling the wealthy to sell their lands and personal property, thus bringing new disaster upon the people. It sometimes happens that when the terms of settlement imposed by the local magistrates are considered too severe, the people raise a considerable fund and send representatives to some higher official for the purpose of making a money settlement with him, with the ultimate aim of cutting off the local official from participating in the profits of this "squeeze." This method is not always successful, however, and may

cause great humiliation to the protesting people. An attempt was made many years ago by the inhabitants of the city of Kityang to have a local (likin) tax removed. Failing to induce the local magistrates to grant their request, the people raised a sum of money and sent ten of their most honourable citizens to the viceroy to lay their complaint before his excellency. They were received and a feast given in their honour; much encouraged, they laid their petition before the viceroy, who, however, had them notified then and there that instead of allowing them to leave the yamen (palace of the government official) they were all to be imprisoned. Word was sent to their friends at Kityang that a certain sum of money would have to be paid for each representative ere they could be released. The "squeeze" was enormous, the entire city of Kityang subscribed and the men were redeemed. That was the end of agitation against their local tax, which is enforced against the Kityang people to this day.

THE GOVERNMENT AND THE PEOPLE

The dynasty ruling China at present is not Chinese, but Manchurian, of the nation considered for centuries the enemy of China and against whose invasions the Great Wall had been built as early as the third century before our era. The Manchus have been successful as no previous dynasty was in adding territories to the empire, and China to-day comprises a larger area of territory than ever before. In order to be fair to the present house one ought to state that some of its rulers have been men of singular ability. They are not inferior to the rulers of past dynasties. Unfortunately for them, they live in a time when their reign is necessarily compared with the

enlightened great powers of the world. Having failed to progress much beyond the attainments of former dynasties they stand before the world condemned. The Chinese look upon the Manchu Dynasty as about to pass away. This is partly due to the fact that for the past generation there has been no proper succession to the throne. In order to understand the present complexity regarding the heir it will be necessary to go back some fifty years. At that time Hsien Feng was emperor. One of his secondary wives had the good fortune to present him with an heir to the throne. This happy woman was Tszechi, the present Empress Dowager, who gained a world-wide fame during the Boxer revolt. The emperor at once raised her to the rank of empress, thus placing her on equal rank with the first empress, who, unfortunately for her, did not become a mother of a son to the emperor. It has been a fortunate circumstance for the dynasty that these two women were able to get along with each other very well and that their political actions were, to the nation at least, in perfect accord and unison. Upon the death of the Emperor Hsien Feng, when the heir to the throne was but a little child, the first empress and dowager Tszechi exercised a regency during his minority; although this was accomplished only by a *coup d'état* in which eight of the leading statesmen were beheaded. When the young emperor, who is known under the title of Tung Chih, began to show evidence of having a mind of his own regarding the policy of his reign he at once caused friction with the two empresses and the ministers supporting their interests. In the midst of this crisis he died without leaving a son as heir to the throne. The two empresses again established a regency and selected as heir to the throne a child four years of age, the son of

the youngest brother of Hsien Feng. The title of Kwang Su, *i. e.*, "Happy Succession" was given to this young ruler. He is now about thirty-six years old and because of his inclination towards the reform movement has been shorn of his royal prerogatives and is to-day a nonentity in the political affairs of the empire. Furthermore, there has been no son born to him as heir to the throne and again the Empress Dowager has chosen a young lad as heir to the throne; but this person has already shown signs of independence of thought and action in a manner not creditable to his reputation, and has been disgraced and the contract regarding the throne cancelled.

While all this has become known throughout China the people do not seem to concern themselves with the political problems of the dynasty. They protest at times against certain local conditions in a very drastic manner, and often rise up against the unjust action of a magistrate; instances have been known where the mandarin has been killed by one of these mobs. The people act in this way not in rebellion against the dynasty but simply because of local reasons. The magistrate, on the other hand, having paid a large sum of money to his superior official for the occupancy of the office for a limited period (usually for one year) finds it a matter of necessity to dispense justice according to the profit that can be made out of the case. An illustration of this may be helpful to us and may indirectly show us the domestic political situation of China.

JUSTICE A PURCHASABLE ARTICLE

There lives in the city of Kityang a scholar of singular ability by the name of Ho Lau Ia. During the war of China with Japan this man became the private secre-

tary to one of the Chinese generals. Upon his return to Kityang Ho Lau Ia was chosen both by the magistrate and by the most prominent men of the city to become the head-man of the city elders. The latter are the advisors to the magistrate and act as aldermen. Ho Lau Ia was a man given to ideas of reform, and frequently came to the house of the writer and often invited him to his own to meet the leading minds of the city to discuss the merits of Western learning and other reform movements. Our relations were almost brotherly. During one of our heart to heart talks about the condition of his country tears flowed down his face as he bewailed the unpromising attitude of the government officials towards the principles of reform, progress and enlightenment of his country.

There lived in Swatow a very rich merchant by the name of Sio Kim Thai, who by paying large bribes to the higher officials of the Swatow District obtained permission to run two steamers daily between Swatow and the city of Kityang. This undertaking proved a great financial success. This same merchant paid for a long period \$12,000 yearly for the right to control the likin or local tariff upon all merchandise imported into the county of Kityang. Such a monopoly carries with it the right to extort taxes out of the people. Sio Kim Thai was personally a very fair-minded man, but his agents stationed at Kityang to collect the tariff and to manage the affairs of the steamers at that end of the line, were men who made unrighteous use of their powers. Sio Kim Thai also opened a large bank in the city of Kityang, and though a non-resident, he exerted an influence in that city, in both political and commercial affairs, far greater than any other man living at Kityang. This naturally

caused much jealousy in the city. The very fact that he was obliged by reason of his monopoly of the likin to pay the magistrate, besides the \$12,000 a year, 30,000 cash every morning (about thirty silver dollars) and make a special gift of \$100 the fifteenth of every month, made him a "persona grata" with the magistrate, and it was only necessary for him to express a wish as to the result of a case or lawsuit, to gain his desire. This knowledge that no verdict would ever be pronounced against the interests of the Swatow bank, likin monopoly and steamship combination made the men connected with these concerns practically reckless. Of their own accord they arrested men and imposed fines. They beat men unmercifully who perhaps attempted to smuggle goods into the city. In a word, might was right and they practically had the city and the inhabitants in their control. The elders of Kityang attempted to ameliorate this condition but the magistrate would not support them in the matter.

After a time it so happened that a relative of Ho Lau Ia, an old woman, in attempting to board the steamer, fell overboard and was drowned. The Kityang people said that she was rudely pushed by one of the sailors. Every one at once felt that a crisis had come. Many of the strongest men in the city rallied about Ho Lau Ia, and after some deliberation, it was decided to send a representative to the noted Sio Kim Thai. The latter was sick at this time and soon died, but his son, Sio Chee Swan, who took his place, was a scholar and in many respects a shrewd man, for many years a personal friend of the author. He received the Kityang representative and told him to report to Ho Lau Ia and to the rest of the Kityang people that there was no money to be made out of this case, and that he would rather feed tigers than dogs.

The meaning of the latter expression was that he would rather give money to the government officials than to the ordinary people seeking a financial adjustment of their litigation with him. When his reply was reported to the parties concerned their anger knew no bounds. A fund was made up to enter upon a lawsuit against him. When the case was presented to the magistrate he refused to treat it seriously. Ho Lau Ia had to take it to a superior official, the toatai of Swatow District. This official at once saw that there was money to be made from the case and forthwith sent investigators to Sio Chee Swan to inquire into the matter. These sub-officials were received most kindly, the best of food was prepared for them and when they were about to leave a snug sum of money was pressed into the hands of every one with instructions how to report the case. Ho Lau Ia had had his innings; now Sio Chee Swan was to have his. He entered complaint against Ho Lau Ia at the Theng Hai (Swatow District) yamen, charging him with attempting blackmail and extortion, and with endeavouring to injure him in his lawful business. He urged the magistrate to arrest Ho Lau Ia and place him on trial. There is no question in the mind of the author that this mandarin received a good sum of money to push the case. Investigators were at once sent to the city of Kityang, some fifty miles distant, to arrest Ho Lau Ia and bring him to the Theng Hai magistrate. Many of the influential men appealed to the Kityang mandarin to prevent these men from another county from arresting a native of Kityang. But he evidently had sold himself for a certain sum and refused to interfere. As the author had been a personal friend of Ho Lau Ia's for many years an attempt was made to induce him to take up his

case. Ho Lau Ia and several others of the city elders earnestly besought his aid, but they were told that the author had to be true to the laws of his own country before carrying out any personal desire. It was pitiable to notice the disappointment written upon the face of every man present. The officials from Theng Hai had arrived to arrest Ho Lau Ia. The Kityang magistrate was induced by a money consideration to degrade him by taking his literary title of "Siu Tsai" from him, and also issued a proclamation denouncing him as a dangerous man and calling upon him to confess the wrong he had done to Sio Chee Swan or to pay the penalty of imprisonment. After the writer's refusal to help him by laying the matter before a higher Chinese official, or perhaps reporting the injustice to the American consul at Canton, there seemed to Ho Lau Ia no other alternative but to escape from the city as soon as possible, for if he were once taken to the Theng Hai magistrate he might never return alive. In the dead of night he left the city and managed to get to Canton without being arrested. He had friends in Canton, but they could do nothing for him, as the influence of Sio Chee Swan was already making itself felt in the capital of the province. The persecuted man wrote out his case explicitly and made use of the privilege which every citizen of China has to lay his case before his excellency the viceroy. Feeling uncertain as to the effect of this document and partly to protect himself from the power of Sio Chee Swan he visited the French bishop, who but shortly before this time had been an ordinary missionary priest at Kityang and an acquaintance. He told his story and asked for protection and aid. The writer was told some time after this that the bishop asked him why he did not go to his personal

friend the American missionary and seek his protection. The position maintained by him regarding matters of such a nature was explained to him. Suffice to say, the bishop not only promised his aid but enrolled him as one of his converts, though he had never before that time attended the worship of the Roman Catholic Mission. The very day the Roman bishop wrote to the French consul and the viceroy regarding the case, the viceroy, aware that a suit of such moment would bring large sums of money to his court, answered the petition of Ho Lau Ia and promised to exact justice if his statement regarding Sio Chee Swan should be found true. This notification of the viceroy, however, must be rightly understood. It did not mean that he would see that justice was rendered so much as it did a distinct threat to Sio Chee Swan to let himself be heard from or to stand the consequences. Money being no object to the latter he at once presented his side of the case. Meanwhile the powerful influence of the French fell into the scale of Ho Lau Ia and there at once was a check against any further attempt at arrest and imprisonment. The native daily paper of Swatow, a miserable publication, taking its instructions from Sio Chee Swan, published a series of articles against interference by missionaries in lawsuits which were wholly secular. This was as a protest against the French bishop's interference and had nothing to do with the question of religion. In this the paper was right, but it denied its own position by making statements regarding the Christian faith that practically amounted to Boxerism.

Sio Chee Swan did not propose to let matters drop, in spite of the influence of the French priest. He now spent large sums of money to influence the officials

against Ho Lau Ia and this expenditure of money induced the viceroy to appoint Deputy Judges who were to go from Canton to the Swatow District and investigate the case. This investigation did not result in any change in the situation; both parties were more hostile towards each other than ever. To make a long story short, Ho Lau Ia had all his honorary titles taken from him, he lost his seat as a member of the city elders, and another scholar, a rival, was appointed in his stead. Sio Chee Swan, on the other hand, still controls the likin tariff of Kityang County and the steamships running from Swatow to Kityang; the Kityang bank, though boycotted by some, has still a large influence in the city, and taken all together the interests of Sio Chee Swan in Kityang are safer to-day than ever. But to make this a fact he indeed had to feed the tigers. He must have spent many thousands of dollars to accomplish it. We would perhaps reason that it might have been better to have fed the dogs, *i. e.*, to have paid a reasonable sum for damages to the relatives of the person drowned. But in China such things are considered differently from what they are in this country. Once Sio Chee Swan admitted the principle of recognizing a claim against his interests, he would have admitted a power higher than himself in the Kityang District which would involve the destruction of his power; and Ho Lau Ia understood his contention to mean nothing less than this. Such cases are being fought to-day all over the land and in the last analysis it resolves itself into the principle "might makes right." He who has the longest purse or the biggest club to compel the recognition of his superiority will receive the recognition of the government officials and have his own will.

SOME IMPERATIVE REFORMS

Taking this case of Ho Lau Ia and Sio Chee Swan as an example of the prevalent conditions throughout China, let us deduce certain principles that need to be recognized and adopted by the Chinese Government ere a genuine reformation can be established.

First. The present system of government must be changed. The methods employed are obsolete and obstructive to the welfare of the dynasty itself. The Chinese officials are not true to their positions as magistrates. There must be the reaffirmation of the principle that to hold a public office "involves the responsibilities of seeking the welfare of the people" and not merely an opportunity for self-enrichment. The ancient idea of the Chinese was that the official was the father and mother of the people. They may well drop out the patriarchal idea but get a new hold again upon the idea of responsibility. The much praised civil service system of the Chinese Government has degenerated and many men holding official positions have bought the literary degrees which made them eligible to official life. Every mandarin is obliged to pay a certain sum of money for an official position, the payment of which gives him the right to squeeze as much money out of the people of his district as he can. And he is compelled to do it, if he is to meet his expenses for the year and have enough money to buy another position the following year. Then he must make allowances for special invitations by his superiors to attend the latter's birthday party. All this is a part of the system.

No wonder that Sir Robert Hart, after observing such methods for many years, should have earnestly urged the Chinese Government to adopt certain reforms. His first

point was that magistrates and mandarins appointed to any government position should receive a certain stipulated salary and that the income of his district, such as land taxes, local tariff, court fines and monopoly taxes should be handed over to the government. The magistrate of a first class district was to receive 20,000 taels or about 27,000 silver dollars; a toatai, or head of a department, was to receive 50,000 taels; and a governor or viceroy about 100,000. These salaries from our point of view seem to be reasonable, but they are very meagre from the Chinese official's standpoint. And there is little doubt that this was one of the principal reasons why the reform proposals were ignored.

Second. Sir Robert Hart proposed that the so-called "land tax" be equally distributed. At the present time it is only the peasant, holding land for agriculture, who pays a land tax. No property holder in the city or village, though he be the owner of a thousand houses, pays a regular tax to the government. After the Boxer revolt and the settlement with the European nations, China in its despair of finding ways and means to raise money to pay the yearly indemnity to the powers, did impose a tax upon each property owner whose house contained more than a certain number of rafters in the roof. This method excluded the very small and humble homes but made the owners of the better houses pay a tax of from one to two dollars. When this became known in the interior there arose a great protest against this unheard-of "squeeze" as they called it and the references made to the foreigners, for whose benefit the money was said to be raised, were anything but complimentary. It was on the whole a shrewd trick of the government to keep awake the hatred against the foreigner. According to

Sir Robert Hart's proposal a regular tax for the maintenance of the government was to be placed upon all property. Corporations were to pay a tax also. According to the careful estimates given by Sir Robert Hart there would be an annual surplus of about 300,000,000 dollars Mexican, which could be used for internal improvements and for the development of the army and the building of an efficient navy. When we consider that the Chinese Government is in a chronic state of bankruptcy it seems surprising that this scheme of reform was not adopted at once. But the fact is, the three most powerful viceroys, all of whom were pure Chinese and not Manchus, opposed the plan of the foreigner. What could have been their underlying motive for opposing it? They did mention that the great Manchu Dynasty did not need to adopt measures of a foreigner, which might only further the power of the latter in China. But one cannot help wondering whether they were afraid of having such large sums of money as were proposed by Sir Robert Hart sent out of China proper to the Manchus, and thus simply enrich the dynasty at the expense of the Chinese people. Furthermore, it is customary that if any proposals are adopted by the government, the man making the proposals is appointed to inaugurate them. Now Sir Robert Hart, though an Englishman, is still a full-fledged Chinese mandarin of very high degree. To have adopted his measures would have meant to appoint a foreigner to one of the foremost of all governmental positions. Hence the opposition. Still, China will have to reconsider her decision, for no true reform can be established until these ideas are put into practice.

Third. The Chinese code of law must be remodelled. Their codification of law is very crude. The dispensing

of justice is arbitrary and as we have seen in the case reviewed, often unsatisfactory. China has made but feeble attempts to remodel her internal laws up to the present time, though a commission of able men has been appointed to consider the subject. How much wiser did not the Japanese statesmen act in this matter ! When they realized their deficiency in this respect they at once set to work to reconstruct their national code, on the basis of the ancient and modern European codes. After the adoption of the new code it was the honest enforcement of it which was the greatest proof to the world that Japan had entered upon a new era ; and soon she won for herself the respect of the powers. Not only this, but the restrictions of ex-territoriality, at one time imposed upon her by the powers, were in due time cancelled and Japan was recognized as a state coequal with European powers. But with China all this is different in spite of the example of Japan for the past fifty years. She had up to a short time ago persistently set her face as flint against any attempt to remodel her internal laws, using the same methods of legal procedure that were used in the days of the ancient Egyptians and Babylonians. It will be impossible for the nations to recognize her on an equal footing, or to allow her to try any European as long as she fails to reform her own national laws.

Fourth. The local spirit setting itself against the interests of the country must cease. What we mean is this. A clan may take a dislike to the building of a railroad through its territory and may cause unlimited trouble to the railroad builders and to the government on the grounds of " fung shui " and the graves of their ancestor. The same also holds with regard to the opening of mines. Up to the present time the policy of the

Chinese has been to consider the interests of their own locality paramount to all others. The dynasty is of little consequence as long as their local interests are not interfered with. How to overcome this is a grave problem. Nothing but education can solve it; and it seems that this education must be Christian in order to sweep away the cobwebs of superstition and idolatry. Two years ago the Japanese attempted to build a small railroad from Swatow to the large city of Chaochowfu. The engineers planned the road to pass through a plain among a number of villages. As the Japanese coolies began to work in the neighbourhood the inhabitants of the villages drove them away, killing two of them. The Japanese retaliated by killing quite a number of the Chinese. The case was reported to the central government and large claims for indemnity were made by the Japanese. Commissioners were appointed to settle the matter and it is said the villages were severely punished. This goes to illustrate that villages will not recognize the right of a franchise received from the central government if they believe that it will injure their "fung shui" or the "good luck" of their vicinity. It is a matter of life and death to them, government or no government. It indirectly goes to show that the Japanese are not as careful as they ought to be as an Asiatic power in ignoring the prejudices and superstitions of the Chinese. However, to do so under all circumstances would simply mean the abandonment of every innovation. It will need a wiser government than the present to cope successfully with this great problem of the relation between local and national interests.

V

THE POWER OF SUPERSTITION AND DEMONOLOGY OVER THE MINDS OF THE CHINESE

THE writer finds it necessary to confess at the outset of this lecture that the subject which we are about to consider does not appeal to him. Still to have ignored the subject of the power of superstition and the belief in demonology would have been to neglect one of the most important factors in the every-day life of the average Chinese.

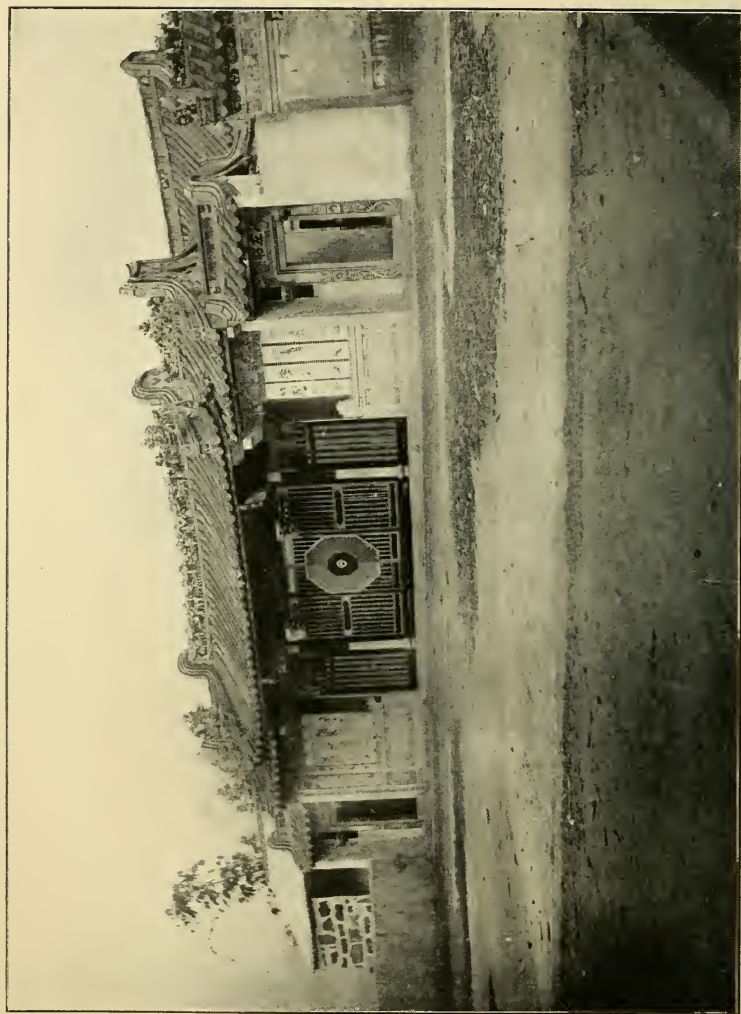
The subject is indeed a world by itself and if we were determined to understand the system of Chinese superstition it would be necessary to renounce our reason and common sense and become absolutely foolish. But we must not judge the Chinese in the same manner. With them it is a matter of "race inheritance," of environment and involuntary training. Almost every act in the life of the Chinese is bound in some way or other with superstition and belief in evil spirits. This slavery to gross ignorance is largely due to the influence of the home life. The children of the best families do not escape the evil effect of the superstitions of their mothers. Nor must we blame these poor women. They receive no education in books whatever. It is a common thing to hear of a woman who has spent ten or twenty years of her life in one building without having gone more than one hundred yards from her abode in all that time. Many government officials often show in public life the effects of their early training by their superstitious mothers; we have

had officials at Kityang that were as superstitious as the most ignorant peasant. For instance, no new official coming to Kityang will ever attempt to enter the city except through a certain gate, though that way to his yamen is longer. He believes in a "lucky" and an "unlucky" gate as everybody else does and it is an important matter to enter the "lucky" gate in order to insure prosperity and felicity during his term of service in that city. He will make provision to have incense offered at the city gates to prevent evil spirits from entering the city. In seasons of drought or when there has been too much rain and the crops are threatened, he will issue proclamations forbidding the slaughter of cattle. The eating of flesh is supposed to represent an irreverent spirit. At the time of the spring solstice all officials from the great emperor down to the magistrate plow the field with the aid of an ox and in the presence of their retinue go through ceremonies that are to insure a good crop of grain to the people. If this does not happen the emperor takes all the blame upon himself and does penance.

The literati, the best educated men in China, are equally superstitious. The teachings of Confucius are not sufficiently positive to prevent the best of scholars from observing the absurd rites of the superstitious and ignorant people. To refuse to conform to the usual customs and ceremonies would cost them a good deal of unpleasant experience with their fellow men. The average Confucian scholar is a man who moves along the lines of least resistance. The author did know one scholar in Kityang, not a Christian, who refused to worship any of the idols and who would not allow any Buddhist or Taoist priests to officiate at a funeral in the family. For this independence the man was considered by some to be

possessed with a malignant spirit who would lead him to sure destruction. Others maintained that he had been influenced by the strange magic of the foreign missionary and that sooner or later he would become a victim of the foreigner's teachings and become a Christian. The Confucian scholars have a god of their own, who is supposed to be the dispenser of literary merit. To him one must go and seek favour ere one can hope for success at the civil service examination and obtain the desired degree. Most of the scholars carry some kind of a charm or amulet on their person. They have a superstitious reverence for paper upon which something has been written. If such a piece of paper were found to lie upon the road no scholar and very few other Chinese would dare pass by without picking it up and placing it in a receptacle which may be found in every village and town for this very use. The paper thus gathered is burned at specific periods by some person appointed by the scholars of the place. At one time I happened to be thrown in company with a scholar in Weichow District who was on his way to the important government examinations at Canton. We were stopping at the same inn and this gave me an opportunity to note the superstitions of a Chinese scholar. He frequently offered incense to the idols of the inn. When the time came to start the day's journey he lighted the joss or incense sticks and fastened them to the sedan chair, in order to appease the evil spirits of the road and insure for himself a prosperous journey.

But if the educated men of the nation are given to superstition and absurdities what then is the condition of the poor and ignorant class? The curse of superstition increases as the burdens of life press heavier. The peasant



A TYPICAL ANCESTRAL TEMPLE at Hun Lou, near Swatow

adopts means to insure his small field from becoming possessed with evil spirits. He will place incense sticks, worship paper and cooked food on his field to appease and ward them off. Should he meet with an accident or be taken sick while at work in the field, he will take it as a sign that the evil powers have taken possession of his field. He at once fears for the safety of his life and in many cases refuses any longer to plow or to work in that field. It is abandoned and known as a "haunted field." The Chinese Christians are wholly emancipated from the fear of evil spirits and in many cases are able to obtain possession of these supposed "haunted fields" for a small sum of money. Some of them have been able to rise from a condition of poverty to a position of easy circumstances by this method. The pagans, of course, cannot understand the daring of the Christians. To them the temerity of such a course is inviting certain destruction. The fact that Christians escape unharmed for the time being is only accounted for by supposing that the Christian possesses a secret of magic.

"Haunted houses" are very common. A band of Christians in the village of Cie Chng were very eager to obtain a building to use as a meeting-house. After considerable deliberation they concluded to ask for the use of the neglected and partly dilapidated ancestral temple. This building, at one time the best in the village, had been abandoned many years before because the site had been condemned as the cause of the retrogression of the entire clan and the degeneration of the village. The spirits of the ancestors, it was said, were no longer willing to make their abode in the temple and the evil spirits had taken possession of it. A new temple for the spirits of the ancestors was built immediately at considerable

cost and the old building allowed to decay. The village experienced quite a shock when it became known that the Christians had expressed the desire to make use of this "haunted temple" of the ancestors as a house of worship. Relatives and friends tried to show them the terrible consequences of their foolhardiness. Others more opposed to their religion, but not as benevolent, were willing that they should try their luck with the building. They expected of course that the results would be disastrous to the Christians and therefore be an effective check to their optimistic faith and a barrier to further growth of the new religion at Cie Chng. The Christians renovated the old temple and a day was set for formal occupation. A number of Christians came from Kit-yang, Chim Khe and Mi O to celebrate the great event. Some of the visitors brought beautiful scrolls which were hung upon the walls of the temple. Many of the villagers were certain that the day would result in some calamity and that some Christian would die or at least become ill by reason of his daring to enter the abode of evil spirits. But as the day wore on, many, seeing the spiritual joy of the believers, came to the conclusion that the followers of Jesus Christ had the power of expelling evil spirits from a temple of the ancestors as they did from the Buddhist temple at Mi O some time before. This method of reasoning on the part of the heathen resulted in quite a number in the village becoming Christians. Many, however, still believe to this very day that we are casting out the evil spirits through the agency of spirits more malignant and of greater power.

Men and women are given to making pilgrimages to a distant temple, where they hope to obtain favour from the idols and a favourable answer to their earnest petitions.

I have frequently met men and women as they returned from these trips and have always been impressed with their serious demeanour. I have frequently tried to enter into conversation with them, in order to tell them of One who has taken upon Himself our griefs and burdens, but I always found them very reticent, due to the fact, as I was told, that they considered themselves still under the influence of their great god to whom they had gone, and who had at last given them what they had sought so long. They believed that any conversation with man would have the effect of effacing this mysterious influence. Some even refuse to talk for many days with their fellow pilgrims and neighbours. As time passes, however, they realize to their dismay that they were only deluded. Under such conditions they always receive the message of the native evangelist or foreign missionary with intense eagerness. Many believe on Christ the very first time they hear the message, and though they do not know much of Christian truth, they are to all intents true disciples, for they want to learn to live the Christian life. When Christ comes into their lives the thralldom of superstition and fear of evil spirits cease. They take the amulets and charms which they had been carrying on their bodies and throw them away. In a coin collection belonging to the author there are such coin-amulets, some of them nearly 2,000 years old, that had been worn by Chinese women to insure them the good fortune of becoming mothers of boys. Other coins are noted for medicinal use, and if certain parts are swallowed will cure malignant fevers, and one coin is said to heal a fractured bone, if tied to the injured spot.

SUPERSTITION IN PUBLIC LIFE

In times of peace and plenty one might pass through a number of cities and towns of China and not be cognizant of any absurd superstition. But in times of plague, famine, or an uprising, the whole country becomes an excited mob, ready to carry out any measure which will appease the gods and insure the usual tranquillity again. A few years ago the bubonic plague, or "black death," broke out in the city of Kityang. The inhabitants at once made arrangements to humour the spirits of the ancestors and the gods. A large number of theatre plays were set up nightly all over the city, and the idols were brought out of the temples and given the most conspicuous places to see the plays. But the coming together of such large numbers of the inhabitants every night, standing crowded close up to one another, did not relieve the city of the plague, no matter how much the idols may have enjoyed themselves.

Instead of a few scores of people dying every day hundreds succumbed. Men grew very excited. Some claimed to have received messages from the gods to become "mediums" to lead the people out of distress and death. In order to insure belief on the part of the people, these men would demand that red-hot charcoals be laid upon the ground, and they would deliberately walk upon this path of hot coals barefooted. Others would wash their bodies with boiling oil, carry red-hot iron between their teeth, lie upon nails driven through boards, the nails entering deep into the flesh; some would stab a long iron rod through both cheeks and hold the rod in place by biting upon it with their teeth; another would have a ladder made of swords and knives and would walk up and down barefooted upon the sharp blades, bleeding terribly, of

course. The people follow implicitly the dictates of such men. They are considered to be possessed with a spirit that can bring disaster or prosperity upon any individual family, or even upon the whole community. When the people were dying at the rate of two hundred a day the writer happened one morning to be standing outside his gate, close by the river. He heard the noise of a large crowd of men coming down the road from the direction of the newly built chapel. As the mob came closer he saw they were carrying a man upon a few planks of wood, through which long nails had been driven. The man was bleeding profusely from the wounds the nails were making in his body. He also had thrust an iron rod through both cheeks and was holding it between his teeth. The crazy glare of his eyes, the white of his teeth and the blood flowing down his face, was a sight not soon to be forgotten. I at once realized that the coming of the mob from the city along our road, which terminates at a ferry in front of our mission gate, involved certain elements of danger. It was too late to retreat into the house, lest this fellow interpret my going as the result of fear, and concoct some plan detrimental to our entire mission plant. For a moment he glared at me fiercely, while I tried to appear interested. Had he cried out then and there that it was the foreign missionary who was the cause of the terrible plague, that he must be killed and the mission houses destroyed, he would have been obeyed at once, regardless of future consequences. But this incident was to end in a comedy. The "possessed" looked in another direction towards the ferry and commanded that he be taken into one of the ferry boats. Immediately the few boats were filled, and ere they had rowed more than one hundred feet from the shore, he cried out, "The water at

this place is good to use. Let everybody in the city come out and get water here to wash himself and to clean his house." With this they all came ashore, and, with cries and exultation, made for the city. Soon crowds came with pails and buckets to dip water at the ferry in front of our mission. I tried to tell some of the "water of life," but they were all intensely excited. Meanwhile, the plague continued to carry off hundreds of victims.

The people fear the evil influences of certain localities in every district. Thus the inhabitants of the city of Kityang fear the evil spirits that are constantly attempting to enter the city from the northeast. It is a fact, moreover, that the northeastern portion of the city had been the most disreputable for generations up to fifteen years or so ago. This was partly due to the fact that numerous piratical attacks were made upon the inhabitants living outside the northeast gate and also perhaps to the destruction of a village close to that locality by the marauders prowling up and down the river. In the year 1893 Dr. Wm. Ashmore bought a site close to the ruins of this village and just alongside the newly established headquarters of the steam launch company, which had placed two excellent launches on the river to run between Swatow and Kityang city. A two-storied mission cottage was erected without any difficulty, and later on a larger building to be used for hospital. Then two high dwelling houses were put up and a large building for worship, and at the present time the mission is erecting a hospital higher and larger than the former building and in all these undertakings there has been no protest on the part of the "doctors of the fung shui" superstition. On the contrary, they have given out the statement that the higher the walls of buildings on the north-

east side the more fortunate will it be to the whole city. These mission buildings are therefore according to these wiseacres a distinct blessing and the fact that the authorities of the "fung shui" system have said so has checked the animosity and fears of a hundred thousand people. The opening of the steam launch line running twice a day from Kityang to Swatow has brought the business centre nearer to the northeast gate and to-day there is no section of the city so prosperous as that close to the mission headquarters. The founders of the mission builded better than they could know when they selected the east side of the city. Had they gone to the west side they would have had no end of trouble in erecting mission buildings. There the system of "fung shui" would have demanded that the houses should not obstruct the "good influences" from entering the city, and perhaps the missionaries might not have been allowed to build there at all. There seems to be therefore a method in their superstition and if one could always hit upon the proper thing one need have but very little trouble with the Chinese. Shortly after the author had erected a large dwelling and the commodious house of worship at Kityang, a member of one of the foremost families came to his house and offered him several hundred dollars if he would seek a suitable site as a grave for his deceased father. The man had to be told that while the missionaries did give attention to proper location for their mission dwellings, they were not yet prepared to enter the "fung shui" business!

THE BELIEF OF THE COMMON PEOPLE IN DEMONOLOGY

The Chinese people believe in demoniacal possession as sincerely as we do in the laws of gravitation. To

them, whether pagan or Christian, there is no doubt as to the reality of demons. The foreign missionary in China, however, is very reticent in expressing any opinion on the subject. In the course of years he comes across many cases of lunacy and epilepsy which the Chinese persist in calling demoniacal possession. This is due to their lack of knowledge in pathology. Still, when a whole race like the Chinese believe in such a thing one is likely to come across some very peculiar cases. It may be of interest to relate a few curious incidents in connection with this belief which came under the author's observation.

The first case is that of Chiap Pheng, a young fellow of twenty-five years. He was a respectable lad before becoming addicted to the gambling habit. After he became a gambler he neglected every duty of his life. He worshipped the idols of the gamblers with a great deal of zest and soon gained the reputation among his fellow gamesters of being able to direct men how to worship the idols so as to insure success in their play. Finally he himself was worshipped by some of the gamblers. He seemed to be dissatisfied with his condition and longed to be able to break away from the life he was leading. But the temptations and the companionship of the gamblers seemed to have a superhuman hold upon him. One day he fell in with an evangelist, who preached Christ Jesus to him. Chiap Pheng knew nothing of book learning though he was naturally a bright and intelligent man. The truths he heard seemed to make a deep impression upon him and he longed more than ever to find relief. The more he thought about it the worse his condition seemed to become. He threw himself into the worshipping of the idols of gamblers with such intensity that he

seemed to himself another person. His fellows made matters worse by worshipping him as a medium for obtaining good luck. In a condition of semi-insanity he strayed into a prayer-meeting one Friday night in the autumn of 1896. There were perhaps a dozen or more Chinese Christians present besides the missionaries. Nothing unusual occurred until we all knelt to pray, when Chiap Pheng arose with a loud cry and began to run about the room shouting at the top of his voice, "*Siang-ti lai lio, Siang-ti lai lio!*" "God has come, God has come!" Soon after we arose Chiap Pheng fell heavily upon the hard tile floor as though he had been thrown. He remained unconscious for a few minutes. The Christians present said that a demon had taken possession of him and prayers were offered in his behalf. As he came to himself he began to foam about the mouth and uttered words like these: "*Chí kài nàng m sok Jaso, i sok uá,*" i. e., "This man does not belong to Jesus, he belongs to me." In all the years since this happened the last clause,—"*he belongs to me,*" has bothered the writer more than anything else. Who is it that is speaking in the first person?

The Chinese Christians remained together long after the missionaries retired. I was not a little surprised to find Chiap Pheng in the chapel the next morning eating his rice and seemingly a changed man. The pastor of the Kityang church and the evangelist continued to instruct him in Christian truth, and he remained several days absorbing all the instruction he was able. His return to his native village caused considerable comment. People saw that the once half-demented Chiap Pheng seemed to be actually of a right mind, and what was equally remarkable he took no interest in gambling whatever. The

surprise, however, soon changed into disgust when it became known that Chiap Pheng had become a Christian and that he was preaching the new religion to all the people. His aged father was influenced by the village elders to endeavour to compel him to worship the ancestors. If he refused he was told that he could not remain in the village. A great crisis came to Chiap Pheng when he was pressed not only by his father but by all the elders of the village to show his filial piety by the worship of his ancestors. He felt that he ought to have nothing to do with any other worship but that of the living God through Jesus Christ. However, being inexperienced and not realizing any bad results, he soon surrendered to the demands of the elders and of his father. He worshipped and sacrificed to the tablets of the ancestors, with the result that ere the sun had set that very day he was as irrational as ever and had to be dragged from the gaming tables. Fortunately he was soon found by one of the Christians, who brought him to the chapel, where it is said a somewhat similar scene took place to the one at the prayer meeting. I did not see him under the condition of relapse but met him shortly after he was restored to a normal condition again. I heard the pastor tell him how to avoid all such temptations and that for the present it might be best for him not to return to his pagan home. From that time until the present day Chiap Pheng has proved himself a faithful Christian. He has a considerable gift in preaching, and though he does not receive any salary for his services he frequently goes to some outstation to preach on a Sunday.

In times of great excitement there is sure to be some manifestation of persons said to be possessed with demons. Men who are perfectly sane at other times are

suddenly "possessed" and act, it is said, as though they were under the power of some one else. In the Kityang District the pagans call such persons "Tang ki," *i. e.*, "medium." They are greatly feared and their commands are always obeyed, even though they cause great inconvenience. In a town called Kau Nam, with over 5,000 inhabitants, during a period of intense excitement a "medium" came forth from a temple and claimed to have received a message from the idols. After undergoing several feats of self-torture in order to insure belief, he gave his message to the people of the town. It consisted in a denunciation of the plan of construction of the whole village. The approach to the village was wrong and invited the evil spirits to enter instead of warding them off. The house fronts had to be changed to the opposite side. All the doors and windows on the front had to be closed with masonry. Within a few days after this message had been delivered denouncing the "fung shui" of the town the entire population was busy renovating their houses. The former doors and windows were closed up and on the opposite side of the houses the walls were broken through to make new openings. The main road to the town was changed, as were also many of the streets and alleys. Nobody dared to protest.

A short time ago the Christians in a village of Thng Khe Ui were threatened with dire persecutions if they did not recant and take upon themselves again the duties and expenses of ancestor worship, with the concomitant feasts and theatres. They were given a certain time during which they were to make up their minds, after which speedy punishment would follow if they failed to respond to the demands of the entire village. The district magistrate was notified of the threatened attack upon the

Christians, but he refused to treat the matter in a serious manner. The time for the feast in connection with their ancestor worship was fast approaching. It was to last two days and a large theatrical exhibition had been arranged for the occasion. The Christians were given until the end of the first day of the feast to consider ; if they still refused to do their duties they were to be punished ere the feast came to a close. It happened, however, that during the evening of the first day of the feast a man recognized as a leading medium in that district came out of the temple crying at the top of his voice that the gods had given him a message. The entire village came together at once and many feared that some great woe might be uttered against them. Sometimes on such occasions a medium will demand that the town make arrangements for a fair in connection with which there are to be donations of valuables according to the commands of the medium. These valuables are then given away to the people. Such occasions are very expensive affairs to any place, and a village is in constant dread of having such a burden placed upon them. In this instance, however, the people were astonished to hear the medium warn the entire village from participating in the proposed attack upon the Christians ! They were, said he, the people of a mighty God and he who did them an injury at this time would cause disaster to come upon the entire village. We need not be surprised to learn that the Christians were not only allowed to worship according to their own convictions, but that they were never troubled after that to contribute anything towards the expense connected with the worship of ancestors.

The Christian Chinese tell an incident to prove the

power of the Spirit of Christ over the power of the evil spirits. There were two brothers who lived together in a village. The younger became a Christian, much to the displeasure of his elder brother. Everybody in the village was opposed to the young man's remaining a Christian. Every art of moral suasion was used to get him to recant and return to his filial duties of ancestor worship. Having failed in this it seemed to the intolerant villagers that nothing but a severe beating could bring him to his senses. At the time of a feast a medium called the village together and said that he had received a message to deal with the Christian dog who so shamefully neglected his ancestors. A mob of several scores of men accompanied the man supposed to be possessed to the house of the two brothers. The elder had received word of the proposed attack upon his younger brother and hastened once more to try to persuade him to recant and thus to save his life. The Christian, however, could not be moved; in fact he even continued to eat his rice at the doorstep and was thus confronted by the mob. The "possessed" uttered words of reproach, but was interrupted by the Christian, who full of spiritual earnestness cried out, pointing his chop-sticks at him, "How long, O vile spirit, will you continue to trouble all men. In the name of Christ Jesus I charge you not to trouble me any more!" Hardly were these words pronounced when the "possessed" fell on his face to the ground before the Christian and lay there for some time unable to move. The mob became panic stricken and cried out, "The god of the Christians is mightier than our gods; it is no use interfering in this matter!" Every man departed at once, leaving the "medium" to his fate. The Christian picked him up and preached the gospel to him and

exhorted him to forsake the work and deeds of the evil one.

However we foreigners may explain this so-called demoniacal possession, one thing is certain. The Chinese, both heathen and Christian, believe that they are truly such; but with this difference, that while the heathen are in abject fear of these supposed "possessed" people the Christians have no fear of them whatever. They have been made free from the captivity of such things and their very boldness and fearlessness may be just the factor, for all I know, which gives them the victory over these absurd superstitions.

VI

HOW THE CHINESE ARE BROUGHT INTO THE KINGDOM

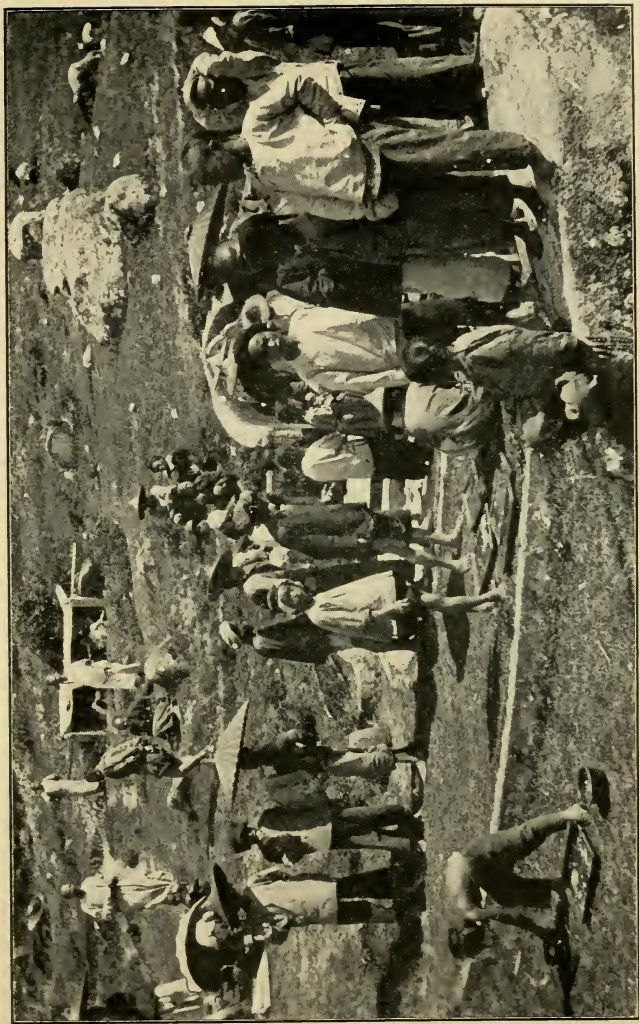
IN the last chapter certain characteristics of the Chinese in his own country and home were described. It is proposed in this chapter to show the difficulties and struggles he undergoes ere he is able to become a Christian. The true Christian adherent entertains, with no light heart, the proposition of becoming a follower of Christ, nor does he expect to escape a certain amount of persecution and enmity on the part of his former friends. The very fact of contemplating the Christian life brings him face to face with tremendous forces, all essentially heathen, which make it exceedingly difficult for him to cut loose from the traditions and customs of his whole life.

COUNTING THE COST

At the very beginning of becoming interested the Chinese seeker for truth will be compelled to count the cost of becoming a follower of the Christ. He is aware of great obstacles confronting him in every sphere of life. Confucianism, the great obstacle in the path of a Christian triumph in China, has permeated the religious, social, political and moral life of the people to such an extent that at times the new adherent almost despairs of holding out to the end. Let us consider his difficulties in the religious realm. The adherent knows that by becoming a Christian he can no longer have any connection with the worship of his ancestors. But from earliest childhood this very worship was the only motive that called out the

best in his life. The most cherished and most tender experiences of his circumscribed life have been interwoven with ancestor worship. He well remembers how as a small boy his grandfather or his father took him by the hand and led him—yes, at times, carried him—to the grave of the great ancestor of the clan. He recalls how in his youth, with perhaps several hundreds of his fellow companions, he made a yearly pilgrimage to the grave and enjoyed the novelty of helping prepare the food to be offered as a sacrifice and then eaten by the great crowd of kinsmen. There around the grave of their common ancestor he remembers the elders discussing the welfare of the clan. He, like every one else of the thousands of descendants, looked to that sacred grave as the source of all earthly prosperity. He now realizes that as a Christian this fellowship with his own flesh and blood will have to cease. The glory of the hall of ancestors has faded for him and he looks upon the worship within with revulsion that almost startles him, for he remembers how but a few months ago he felt himself drawn towards that place above every other, with a spirit of true devotion. Now he as a Christian will not only neglect the altar of sacrifices to the *manes* of his ancestors, but his whole attitude of life will be—must be—in direct contrast and opposition to his former habits of life.

In the social sphere of life he is aware also that there are many customs which he has observed from earliest childhood which he must now renounce. The theatres, the village holidays in honour of the ancestors and idols, the feasts connected with idolatry, are now as obnoxious to him as they once were the delight of his life. A scholar who had obtained his first degree was on the point of asking to be received for Christian baptism, but



WORSHIPPING AT THE ANCESTOR'S GRAVE

when he counted the cost of losing some twenty or more feasts to which he as a member representing his branch of a powerful clan was entitled every twelve months, he felt that the cost was too great and surrendered his higher nature to the passion of appetite.

There is a pecuniary loss involved for the man who becomes a Christian. In our part of China the towns and villages have certain public lands known as the estate of the ancestors. This property is under the control of the clan and is leased for a certain price to the peasants of the clan. The income, which sometimes is quite large, is used in part to keep the grave of the ancestor in repair and the rest is divided among the families constituting the entire clan. Almost every family count upon this money which they inherit every year, and in some cases it forms a good percentage of their yearly income. The fact that the Christian refuses to worship the tablet of the ancestor or to offer sacrifices at the grave of the common ancestor constitutes in the minds of the people sufficient cause to confiscate his share and to use it for some purpose connected with idolatry. There have been instances where the portion thus lost has been quite large and the loss was keenly felt. But the estrangement of old friends is even of greater consequences. Imagine a man having enjoyed the respect and esteem of his fellows and kinsmen, suddenly by one act of moral rectitude, as he knows it is, despised by every one in the whole village. This is perhaps the hardest thing to bear, for the Chinese perhaps more than any other race desires and craves the esteem and respect of his fellows. To lose that is almost as bad as to die. As the adherent counts the cost of his becoming a Christian and remembers that he will be considered a dog for not worshipping the ancestors, it comes

to a supreme test whether his love to Christ Jesus is deep and real enough to lead him to take upon himself the cross and follow his Master. Few of us in a Christian land really understand what it means to the average Chinese when he decides to become a Christian. We speak of the heroism of foreign missionaries and say many beautiful things about their devotion, but we ought to remember the real heroes, those brave native Christian men and women, who, counting the cost, are willing to bear the brunt of the battle even though they pay the price with their lives.

Then again, there are political obstacles that make it difficult for the Chinese to become a Christian. To accept the religion of the foreigner carries with it the idea of drifting away from things purely Chinese and opening the flood gates for things foreign and harmful to the welfare of the nation as a whole. It is considered unpatriotic to accept any teaching from an outsider. China, the home of the illustrious Confucius, has no need of any other master. Then again, it is a most unfortunate thing that the crimes committed by European nations against China, and the religion of Jesus Christ, are thrown together. By embracing the religion of Christ, the Chinese convert is condemned by millions of his countrymen as failing to consider the just cause of his country against the Europeans. He in fact has become an enemy to his own people, a traitor to his country. In counting the cost of becoming a Christian the inquirer will not delude himself with the thought that his decision will be looked upon as an act for the welfare of his fellow men and his country.

The moral test of the Chinese among themselves is the relation which each individual sustains towards the wor-

ship of ancestors. Failing to comply with this moral and religious requirement the man is considered a worthless fellow, an outcast, one who does not deserve any consideration. His sincerity of motive will be questioned, he will be misunderstood and despised. Men will debate about the possible advantage and profit he expects to make out of the treasonable act. Old friends who knew him from childhood may give him the credit of not seeking selfish ends, but they all the more expect to see disaster overcome him and his family. They take it for granted that evil demons have decided to destroy him and that the beginning of his ruin was when he decided to forsake the worship of his ancestors. He has neglected the rudiments of filial piety and that is always the beginning of a man's destruction. He must be left severely alone. We can imagine the consternation it causes when a man of considerable influence and importance in a town decides to become a Christian, as is often the case in these days of transformation. A large circle of friends put forth every effort to draw him away from his strange infatuation for the "foreign doctrine." He is reminded of all the dreadful consequences that will surely follow and hints are made that men will attempt to take his life.

On the other hand we have said but little of the deep impression which the simple story of the gospel makes upon the enlightened soul of the Chinese. It would take hours to give an adequate and just description of the religious and moral regeneration the word of God has upon the Chinese. His whole training from childhood has been a moral one. The grand moral truths of the Ten Commandments, the spiritual and moral laws of the kingdom enunciated in the Sermon on the Mount, take complete possession of him. The simple story of the creation

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of the world never leaves the Chinese pagan mind in the same benighted condition ; if he has taken an intelligent grasp of the truth, he is never the same man after that. The New Testament stories concerning Jesus Christ suffering for the whole human race do not present any difficulties. They accept them readily because they are all in perfect harmony with facts in their own lives. The attraction of the cross of Christ is as strong in China as in any other part of the globe. And so, in spite of all the religious, social, political and moral difficulties, the great soul conflict goes on within the adherent. He persists in attending the Christian services in spite of warnings of friends and kinsmen. He cannot be untrue to the spiritual claims of his better nature. He has counted the cost and has made up his mind to become a follower of the Saviour of the world. He refuses henceforth to take part in those things that would demand serving two masters, but while he has decided thus to do he has fortified himself against the results of his actions. He is willing to pay the price of his actions.

PAYING THE PRICE

Instead of describing certain possible methods used by the Chinese pagans to compel a Christian to recant and take up once more the duties of filial piety, we will speak of a few concrete illustrations of persecutions.

The persecution and death of an individual Christian will be best illustrated by the sufferings of A Nam, a barber, living in the city of Kityang. He was a young man of about twenty-four years when he came the first time to hear the gospel. He had a prosperous shop close to the west gate within the city walls. He was most thoroughly converted to the Christian faith and his

devotion to the cause of Christ in the city from the very beginning was an evidence of his deep sincerity. He decided from the first day of his conversion to close his shop on Sundays and to refuse to have any connection with the idolatry of the barbers' guild. The guild, however, took up the challenge and gave A Nam notice that he would not be allowed to continue his business nor to live except he conformed to their strict requirements. Shortly after this they had their annual feast in honour of their god. Each barber was taxed a certain amount, A Nam with the others. A Nam refused to pay, claiming that he gave his contributions to the Christian congregation and that religious toleration had been granted by the emperor. The night after the feast he was attacked by hired thugs and beaten into insensibility. It was found that one of his lungs was injured and he went into quick consumption and died a few months later. As the end approached he was triumphant in faith. Never shall I forget the expression of his face when he attended the chapel services the last time. "They have injured my body," said he, "but they have moved me closer to my Lord and Saviour." He bore them no malice, and no attempt was made to get revenge. He was the first martyr of the work at Kityang and his true Christian character, his spiritual hold on the realities of the faith, became the type of Christian manhood in our mission. A Nam has now been dead over eight years, but his influence is still felt in the lives of many.

HOW FAMILIES ENTER INTO THE KINGDOM

About twenty-eight miles southwest of Kityang city on the southern branch of the Kityang River lives a clan of about 5,000 people with the surname of Lai.

The territory they inhabit is called Chiang Mui comprising in all about eight villages. The rice-fields of this district are very productive, owing to the numerous streams which flow from the hills even in times of drought. The people have planted thousands of olive trees on the low hills, from which they derive no small profit. In spite of these favouring conditions in the surrounding country the people of Chiang Mui are poor, due wholly to their devotion to idolatry, sorcery and gambling. They delight in making long pilgrimages to renowned shrines and temples in order to obtain promises from a lying priest that prosperity will attend their family and earthly affairs. The practical religion of the Chinese does not go much beyond material matters.

It was with a good deal of pleasure, therefore, that we heard that men from Chiang Mui were attending Christian services at the Chim Khe chapel. My joy, however, was soon checked when I visited the villages of Chiang Mui soon after and found that these new adherents had a lawsuit on hand with parties belonging to their own clan. Fortunately the parties involved lived in separate villages. The adherents boldly asked that we help them in their lawsuit at the magistrate's office and were sorely disappointed when we flatly refused to do anything of the kind.

A few weeks later we had occasion to enter the village of the enemy of our so-called adherents. We preached the gospel of peace and good will to them the same as we did everywhere else. The people were delighted to know that we refused to take sides in their local quarrels and asked whether they would be permitted to hear the gospel at the Chim Khe chapel. We saw nothing to prevent them and we harboured the hope that perhaps

we might be able to unite both factions into harmony. The first to come was Lai A Ki and his younger brother. The so-called adherents, who had been making but little progress in Christian truth and walk, were offended when they saw that we were willing to allow some from among their enemies to come and worship at the same chapel. Some maintained that if we permitted them to come they would quit coming. We tried to teach them the true purpose of our mission, but many were obstinate and we were compelled to tell them plainly that they were proving themselves unworthy of the gospel blessings. The great living God was not like their idols, but was a God of love and peace and men who desired to worship Him must be willing to put aside all hatred and strife and be ready for reconciliation. The Chinese preachers were able to bring about a reconciliation between a number, but some were disappointed and refused to come after this. The troubles, however, were peaceably settled through the help of our Christian co-workers.

Lai A Ki was so pleased with what he saw and heard that he brought his mother and wife to the meetings. He also persuaded a number of friends and kinsmen to become Christians. Within a year the number of adherents increased so that all the adults of six or more families came to the meetings at Chim Khe regularly. To do so they were obliged to cross a river and that is something the Chinese do not like to do. It is not only often troublesome, but the river is a boundary line, and to the average villager it seems as though he were invading a strange territory if he crosses a boundary. It was largely due to this fact that the adherents of Chiang Mui, including both parties now united, asked us to open a "place of prayer" in their own territory, so that the

women could attend the services more regularly and thus get a better knowledge of the gospel. The plan was carried out, a suitable house was obtained for a house of prayer and the preacher stationed at Chim Khe visited the place twice a week. The number of inquirers increased and we found it necessary to establish Sunday services there soon after. The gospel truth had full sway over many families at Chiang Mui. A Ki was the first to be baptized and quite a large number followed the year after. In the spring of 1900, just when the Boxers were preparing to exterminate the foreigners and native Christians, nearly all the adherents coming to worship at the Chiang Mui chapel decided to cast out every trace of idolatry from their homes. Some of the women, like Rachel of old, still clung to an idol; others had tried to worship both the idols and the living God, but had found it impossible. They now of one accord decided that they would clean themselves from every contamination of idolatry. They startled the villages by burning their idols and destroying the paraphernalia for idolatrous rites, and a large number of books relating to geomancy and superstition were destroyed in the sight of all the people. The village elders were angry because the Christian converts had refused to pay their usual share to defray the expenses of the annual idol procession and the festivities connected with it. The Christians maintained that the Chinese Government had granted religious toleration and that it was forbidden to compel Christians to pay towards the maintenance of idolatry and ancestor worship. At first the most influential men of Chiang Mui tried to dissuade them from such a radical position, but seeing that they were determined they decided to allow them to enjoy religious

liberty. This was not so, however, with the common people. They would allow no toleration nor suffer the Christians to live in their territory unless they conformed to the rules governing ancestor worship. A plan was adopted according to which the Christians were to be taken in hand and severely dealt with. Life was to be made burdensome to them until they returned to their old ways. Their crops were totally destroyed by night and no traces could be found of those who had done the wrong. Strong young men provoked the Christians and sought to pick a quarrel with them, and when they refused to fight would heap all sorts of indignities upon them. Still they remained firm. Then came the crisis. During the closing days of 1900 a large number of men united and made a raid upon all the homes of the Christians. They were beaten and driven out of the villages and their houses plundered. Lai A Ki was taken prisoner, tied by hands and feet, thrown into a deep vat and locked up in an empty house. Some came to us to tell of their misfortunes, and they were a pitiable sight to behold. No one knew at that time of the whereabouts of Lai A Ki. His wife and mother knew that he had been captured, bound and carried away. It was suspected that he had been murdered. The magistrate who had jurisdiction over the district was notified, but a big struggle between many clans and villages was raging throughout the entire territory; furthermore, the underlings of the magistrate did not dare venture to go to Chiang Mui lest bodily harm might come to them. There were many men killed daily in these clan fights and the loss of a single Christian seemed of little consequence to the magistrate and the yamen officials at that time.

Lai A Ki lay bound in the vat for two days without any nourishment but he never gave up hope. He finally was able to get one hand loose and within a short time he was out of the vat. Finding the house locked he got out through the roof and made good his escape from the village at once. He came to us at Kityang and we now had the problem how to get the Christians back into their homes. The heathen neighbours refused to allow them to enter the village unless they promised to comply with the customs of worshipping the ancestors and to pay their quota of all expenses connected with the temples and festivities of idolatry. The Christians said they would rather die than do so. The magistrate said he could do nothing owing to the many clan fights in his district.

There was nothing to do but to report the whole matter to the American consul at Canton, who at once notified the viceroy of the outrage. The viceroy telegraphed the magistrate to protect the Christians according to the treaty stipulations made between China and the Christian nations, warning him that any failure on his part would result in a censure. The clan fights were still in progress when the magistrate received this instruction from his superior official, but now he was able somehow to take cognizance of the affair. He asked me to come to see him about the matter and in our conference it was decided that a Confucian scholar be sent into Chiang Mui to investigate and try to get at the real cause of the difficulties and if possible to settle the matter. The investigation showed that the Christians were molested contrary to the laws of the country. Every charge made by them was sustained. The magistrate then asked the Christians to make out a list of their losses in

order to reimburse them. The total amount claimed by six families was only \$203, and the magistrate was impressed by the moderation of their demands. The sum was paid and divided among the parties who suffered damages. Otherwise no punishment was inflicted upon the evil doers. It was agreed at that time that in matters of religion each person at Chiang Mui could thereafter follow his own way of worshipping without being molested by his neighbour. The struggle for religious toleration in that district was won for the time being. The method of settlement of the whole case and the moderate demands of the Christians became known throughout the entire district and received the commendation of many of the thoughtful people. As a rule missionaries find that the heathen spirit of revenge crops out here and there in the Christians. They believe any other method would indicate a weakness and tempt the enemy to try conclusions later on, and so simply from the point of self-protection utter destruction of the enemy must be attained. In this instance fortunately it was not so. There has been no trouble in Chiang Mui between the pagans and Christians for some years.

“HE WHO ENDURES TO THE END”

Happily persecutions have an end even in pagan China. The Chinese resent innovation and for a season will do their utmost to exterminate it root and branch, but they are not unable to appreciate moral excellencies. The Chinese people judge everything according to its moral worth. The Christian is misunderstood and persecuted because he refuses to observe those things which seem to the narrow-minded pagan to differentiate the moral man from brute creation. These things are of

course the rites connected with filial piety, which finds its highest expression in ancestor worship. But all the Christian needs is time and opportunity to prove to his kinsmen and neighbours that Christianity is also essentially moral and that the spiritual morality of the New Testament is as far above the crude Confucian system of ethics as the heavens are above the earth. Given time and opportunity he will make a place for himself among his fellows and the place will often be far more important and influential than the one he occupied when he conformed to the customs and ways of the village or town. This is simply due to the fact that the Chinese are not blind to the moral changes that have been wrought in the Christian convert. It is not an unknown thing for the people of a town to select a Christian to fill a position of honour and trust, largely due to the fact that they feel they can trust the Christian, where they could not trust one another.

It has been the experience of the author that wherever a preaching station is opened persecutions immediately follow. The first Christian in any given town or village always has to suffer more persecution than those who embrace the faith later on. If these first converts are careful and peace-loving, showing the spirit of their Lord and Master, these persecutions cease within two or three years and the disciples soon after succeed in making their influence felt in their village, for their new moral life and intelligence necessarily distinguish the Christians from the average ignorant idolater. Nor can this difference be stated too strongly. I have frequently had occasion to tell the disciples on the Kityang field that I could pick out the children of Christian parents from among hundreds of children of pagan parents. There is

something very definite in the expression and appearance of the child brought up under Christian influence that distinguishes them from other children.

During the present period of transformation in China the Christians are not without honour and influence in certain enlightened towns and villages, where the signs of the times are understood and the people are willing to get all the information they can. In matters of doubt regarding political conditions and international questions the common people always appeal to the Christians as the source of knowledge of the true state of affairs. China above every other land is given to idle rumours, but the Christian convert who gets his information from the Chinese pastors and preachers is known to give an unbiased report of what is going on in the world. The fact that he often is compelled to give the lie to idle but popular rumours makes him detested for the time being, but the reaction and vindication always follow.

LOYALTY TO THE CAUSE OF CHRIST

The day is past in which the foreign missionary needs to convince the world of the sincerity and loyalty of the Chinese Christian. The Boxer revolt has done the cause of foreign missions a good deed in revealing to the world the moral and spiritual fibre of the Chinese convert. It would be difficult to describe the enthusiasm of the average disciple for the Church of God. To him it is the only organization that can bring about the real transformation of his country. His optimism as to the ultimate triumph is remarkable. He will lay down his life in its defense and honour.

At one time the Chinese Missionary Society in the author's district was in danger of running into a heavy

debt and some of the directors of the society were in favour of recalling a number of evangelists from the mission field in the adjoining district in order to prevent the debt. A delegate arose and said that he had been able to save \$76 during the past six years, but he felt that the work which the missionary society was doing was so important that the present crisis demanded that he give \$50 of this sum at once towards raising the necessary money to carry on the work which the evangelists were doing in Weichow. When we consider that that \$50 represented almost a half year's salary we need not be surprised that the effect was such over the people that the money was raised at once to carry on the work for the entire year.

A few years ago when preaching to the people in Haifong City, in the Weichow District, about one hundred miles southwest from Kityang, my attention was drawn towards a young man who showed great interest in all that was being said. Later in a private conversation he admitted that he desired to learn more of this truth and asked that an evangelist be sent to his house at his own expense. At first we suspected some personal and selfish motive, but soon found that this was not so. An evangelist stayed at his house for a month and during that period the young man, whose name was A Khoi, persuaded over thirty young men to become adherents and led them to establish regular services of Christian worship. A Khoi's next step was to buy a house, and having had it renovated gave it to the missionary society for a chapel. His zeal for the new religion caused comment throughout the entire city and his best friends were sure that disaster would overtake him before long. At the time of opening the new meeting-house the bubonic

plague broke out in that city and the surrounding country. Some of the people were sure that it was the result of allowing the Christians to obtain such a foothold and that the spirits were now taking revenge. The astonishment grew all the greater when it became known that A Khoi the zealous Christian was also stricken with the pestilence. It was all too true. But in his delirium he prayed to Christ to save and spare his life for the work's sake. While scores and hundreds of the people died A Khoi was one of the few that recovered. The effect of this incident was very favourable to the work of the mission. His entire family became Christians. They brought me their idols, which were coated with gold leaf and had been worshipped in that family for several generations. Many of the merchant class also became interested in the work.

The Chinese people are not so far removed from the entrance of the kingdom of God as Occidentals often imagine. If we could, by any means, direct that intense devotion rendered to the *manes* of the ancestors to the Lord Jesus Christ and through Him lead them to worship the living God, China would soon take her place as one of the strongest of Christian nations. But meanwhile the battle must be fought against the overstatement of a moral truth. The struggle will be a severe one. No religion has yet been able to dislodge ancestor worship, but on the contrary had to make provision for it in its system. Will the Christian Church of China do the same? Present indications are that she will not. Men and women are suffering a martyr's death rather than have two masters. And with every death of one of these martyrs the final victory is made more sure.

II

THE FOREIGN MISSIONARY IN CHINA

- VII. ESSENTIALS OF A SUCCESSFUL MISSIONARY CAREER.
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A GREAT AID TO HIS WORK.

VII

ESSENTIALS OF A SUCCESSFUL MISSIONARY CAREER

THE elements of character essential to a successful missionary career are in many respects the same as those which are necessary to a successful ministry of the gospel in this country. The stronger a man is in spiritual leadership the better will he be in any work connected with the extension of the kingdom of God the world over. And yet in a sense there is a difference between the ministry of the gospel in this country and the work of a foreign missionary. Some men have failed utterly on the foreign field and yet after returning to their native land have accomplished a successful work as pastors and leaders in Christian activity among our home churches. It is difficult to lay down hard and fast rules in determining what are the essential characteristics of a successful missionary career. In some cases the best equipped men and women go to the foreign field and yet in a few years return to the home country. Some become dissatisfied with themselves and feel they cannot carry the responsibilities of the great work; others have to return on account of ill health. Every missionary about to go to the foreign field ought to be warned against the disgusting sights and shocking conditions of humanity which he will find there. Some missionaries meet their Waterloo during the first contact with heathenism and are never able to rally to the conflict. With others the loss of home comforts is quite unendurable and they become

seriously sick because of the want of them. Happy the person who has not been over-educated nor has had every wish granted in life and thus perhaps spoiled for this great work. Men and women are needed for the foreign field that can put up with limited resources and who have the spirit of a true soldier. There are many other characteristics necessary and we propose to mention some of them under a threefold division, namely, physical, mental and spiritual requirements.

PHYSICAL REQUIREMENTS OF A FOREIGN MISSIONARY

We begin with that which is the most natural. Any one who is to go to the foreign field ought to be able to stand a medical examination as severe as the United States Government requires of recruits for the army and navy. Almost every missionary society has lost thousands of dollars in years past in not being strict enough in this matter. It costs a considerable sum of money to equip a young missionary couple and to send them to the other side of the globe. The failure of health of either the missionary or his wife is a dead loss of sacred money. Furthermore, a constitutional weakness in any person is likely to be exaggerated in the climate of Asia. A sick person cannot learn a new language very readily nor can he make proper use of it even though acquired. We need to remember the old maxim "*Mens sana in corpore sano*." There can only be a healthy mind when the physical body is sound and well. One of the first signs of ill health of a missionary on the foreign field is the exhibition of worry and ill temper. And sad to say this ill temper is usually directed against the natives, the very ones who ought to be protected. I have heard of cases where the very sight of a native would make the mission-

ary quite ill tempered. It is not necessary to add that such a person should be sent to America as soon as possible. The Chinese delight, as does every other race, in the sight of a healthy person. The Christian Chinese rejoice in a missionary who not only can do a day's work in walking and preaching equal to the strength of the Chinese preachers and evangelists but is still able to work and preach the gospel when he is tired, and they are resting. His native co-workers will always respect such a missionary as a leader and will gladly work with him to the utmost of strength and resources. Naturally a missionary will respect the limit of their abilities, and yet I have often travelled from twenty to thirty miles a day preaching here and there accompanied by a number of co-workers and as I look back it seems to me that those very strenuous trips, doing pioneer work, were after all the happiest of my experiences on the foreign field and the native co-workers would say the same. We had a royal time walking overland from Kityang to Canton several years ago and though we were thirty days making this trip from village to village yet the men who went with me frequently spoke about the good time they had. A missionary must be able to do a hard day's work and yet be bright and fresh the next morning, ready and desirous to continue his work.

It will not be necessary to mention anything about the importance of correct habits in eating, drinking, sleeping and so forth. These things have much to do with one's health on the foreign field. If one is careless in any of these things it will be absolutely necessary for one to correct oneself in this respect. Missionaries owe it to themselves, to the churches which have sent them to the foreign field and to God to seek to render the best serv-

ice of which they are capable ; and they can do this only in so far as they watch over the health of the body, the temple of God.

MENTAL REQUIREMENTS OF THE FOREIGN MISSIONARY

It would be a mistake if our foreign missionaries were selected by the authorities of our missionary societies only because of their mental abilities. But mentality does constitute one of the foremost tests as to the candidate's ability to learn the language and to understand the manifold problems connected with foreign missionary work. The Chinese people are a race with strong mental power and it goes without saying that a man who would perhaps not be able to understand the working of the Chinese mind ought not to be sent to a country like China. The foreign missionary must be a man to whom the Chinese preachers and evangelists can confidently look for that instruction and guidance that shall insure a constant progress of development and growth in their Christian work. When this is not the case there will be lacking a singleness of purpose in the entire work of the station and mutual disappointment will be the result. The influence of such a weak man is not limited to his own station either. In China at the present time there often arise problems and abnormal conditions which may, if the missionary fails to grasp the real and true condition of things, not only result in disaster to his own work, but affect the work in the fields of other missionaries. A disaster happened in China but a few months ago which will illustrate this very point. Certain Roman Catholic missionaries at Nanchang, a city in the Yangste valley, pressed a case of litigation with such vigour and prejudice (as it seemed to the Chinese official who was to try the

case) that he flatly refused to meet their demands. For this the magistrate was threatened with being reported to his superiors through the French consulate, which might have resulted in a rebuke from the viceroy for not settling the case ere it became an international affair. Still the magistrate felt that he could not conform to the unjust demands of the priests and retain the respect of his subjects. As the French missionaries refused to take a moderate view of the case it seemed to this Chinese mandarin that there was nothing left for him to do but to resort to that method which every high-minded Chinese uses when he feels that a great wrong is being done to him and every avenue to justice is denied: he committed suicide. Now according to Chinese custom in these circumstances the blame of the whole case and the responsibility of the suicide is laid upon the enemy. Such a case usually endangers public peace. Not only the family, but the clan and the neighbours feel honour-bound to make the case of the deceased their own, and an affair of such a character is never closed without a large expenditure of money and sometimes the shedding of blood by way of revenge. In this Nanchang affair the people took up the case of their magistrate and in their fury killed several of the French priests and also the family of an English missionary. The latter had nothing whatever to do with the matter, but all were foreigners and the mob did not stop to discriminate. Fortunately the fifteen American and twelve English missionaries living in that district were able to escape in time to save their lives, but their religious work has suffered and hundreds of other foreign missionaries living in the Yangste valley have been disturbed in their work. And all this because of the narrow-mindedness and the bigotry of men who

preferred to ride rough shod over the Chinese rather than make allowance for their peculiar customs. Far better for the foreign missionary to suffer a wrong than to bring things to a crisis. The writer has seen a copy of a Chinese daily paper which published the story of the case showing in a picture the body of the magistrate. Appeal is made to resist the claims of the foreign missionary. It will take years of hard Christian work before this blot will be erased. This was an extreme case, to be sure, but it goes to show that we need men of strong moral and mental ability to cope with situations and abnormal conditions in China during this period of transformation.

Among the most important mental characteristics of a foreign missionary in a country like China we would mention :—

First, the Gift of Practical Application:—The missionary should be a practical man, able to meet the problems of his work. The man who has developed only the scholastic side of his life or he who is indefinite in his methods of work will not find the Chinese people congenial. They are not of a philosophical trend of mind. They are very logical in their every-day life and have a definiteness of purpose second to no other race on earth. It is true that often for their own protection in relation with one another they adopt methods of circumlocution that would lead the superficial observer to believe them void of the faculty of definiteness, but the Chinese are essentially practical. The foreign missionary who influences them the most will be the one who has the gift of applying his knowledge in a practical manner.

Secondly, Clearness of Perception:—The missionary to the Chinese should be a man very difficult to deceive. The Chinese have a fine art of suppressing a part of their

story, which, if known to the foreign missionary, would have enabled him to understand the real issue of the case, It is a well known fact that almost every mission has suffered and been put to a great deal of trouble and in some cases suffered mortification because the Chinese Christians withheld the information necessary to an understanding in all the bearings of the affair. Sometimes, no doubt, this withholding of certain facts is unintentional, but in most cases it is thought best by the Chinese Christians to leave certain parts of the story for the foreign missionary to find out for himself as best he can. It is this weakness in the character of the average native Christian that constitutes the stumbling block in the way of friendly and intimate relations between some missionaries and the native Christians. To the straightfoward and truth-loving Western teacher this weakness is simply contemptible. And yet the foreigner is as much to blame as the Chinese. The latter is simply following a race characteristic in his own land, but the foreigner has not become thoroughly acquainted with the Chinese, and failing in clearness of preception in understanding the story of his converts and in ferreting out the truth, serious misunderstandings result. The missionary must needs be able to supply a few missing links to the story related to him by the Chinese and to allow a large margin for doubt even when it is most evident that the Christians have suffered a great injustice.

Thirdly, A Mind Conservative in Every Phase of Life:—The Chinese are a conservative people and they will respect the conservative poise of mind on the part of the foreign missionary. A mind that is constantly changing its attitude does not appeal to them. They have learned many things during the long period of their civilization,

and one of the greatest lessons is that conservatism is at once proper, respectable and safe. It is proper with regard to the ancients. An existing institution with them should be treated with propriety. It has been handed down to them from the ancients and they are believed to have been wise men in their day. It is respectable in contrast to a desire for change; this implies dissatisfaction with the present and that is not an ideal condition. It is safe in knowing what one actually has in contrast with seeking the uncertain, which may be liable to lead to disaster and ruin. Now I am aware that this very conservatism if strictly adhered to would make it practically impossible for him to become a Christian. How can the foreign missionary be conservative if his mission to the people involves the undermining of their heathen customs and rites? Still I contend that it is possible to maintain a respectful attitude towards the ancient institutions of the people while at the same time he is teaching them higher things. His mission is not to destroy but to fulfill the highest ideal of their greatest sages. The Christians are considered by their heathen neighbours as iconoclasts and radicals, and in a sense they are, but at heart these very men are conservative and this is one of the strongest characteristics present in their church life. The conservative foreign missionary will have the respect of all the people, whereas the iconoclast, the drummer-like missionary, who wants to make things hum and to hustle the East will fail utterly to make for himself a place as a religious teacher.

Fourthly, The Quick Mind of the Missionary and its Dangers:—As the missionary becomes accustomed to the ways of the Chinese he will naturally grasp certain principles and methods which he has found to be proper

and effective in the solution of certain problems. It becomes a settled matter with him that under certain conditions there is one method of procedure that is the best policy. But while this is so it would be a mistake for him to give an off-hand expression of opinion to the Chinese immediately after he has related his case. It is a matter of sound policy to ask him to come again within a few hours or even the next day for a reply regarding the matter. The Chinese friend is not only satisfied that he has been treated properly, but strange to say he will give more respect to the advice offered. The missionary might have given him the same advice at the close of their first meeting, still the effect would not have been as satisfactory as a deliberate expression of opinion and advice.

Fifthly, A Weak and Vacillating Man is Undesirable in China.—As a representative of the Christian church and in a measure of the American people, the foreign missionary ought not only to be of average mental ability at least but also a man of moral strength. If possible he should be a man who stood above the average students of his class in these things, certainly not below. The problems on the foreign field are sometimes very trying. The new leaven of Christianity is at work and there often arise by reason of this new moral force, conflicts with heathenism which demand most skillful guidance. One of the greatest tests of the missionary's usefulness will be his ability so to direct the affairs of his mission that while on the one hand he will try to prevent the native Christians from becoming the victims of heathen persecution and cruelty, he will on the other hand aim to prove the "good will" of his mission to the people and eliminate all needless stress and strife. If he fails in these qualities he will fail

to win that loyalty of the Chinese Christians essential to harmonious work, while the attitude of the people will be one of passive hostility. The conditions of China in this generation need the best men the Church can produce. The strong mental character of the missionary will find a large sphere for usefulness.

SPIRITUAL CHARACTERISTICS OF THE FOREIGN MISSIONARY

Under this head I would mention what seems to me the most essential element in the life of the foreign missionary, namely :

First, A Personal Conviction of a Call to the Foreign Field:—A man must be sure of his call to a foreign field. He should feel that it is this above every other place on earth to which he would like to give his whole life. Doubts as to your calling will perhaps come as you rub up against heathenism and it will be a great help to the young missionary to know that the foundation of his life's work had been laid years ago. A call to the foreign field is the recognition of the importance of the work on the one hand, and, on the other, the abiding conviction of one's own urgent responsibility to obey the command of the Master to go. Every candidate for the ministry ought to make a careful study of the world's need of the gospel, and, in the light of Christ's commission to go unto the uttermost parts of the earth, prayerfully to consider his personal duty as to this great work. Not every one is called to go. But if a young man willfully ignores the claims of the foreign field let that man be assured that his sin of "saving his life" will find him out.

Secondly, Spiritual Leadership:—A foreign missionary must needs be a leader of other men. He will have practical plans and ideals for the development of his



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field far in advance of his native co-workers. In the working out of the plans to successful results the foreign missionary will win the loyalty of the Chinese Christians. He must be progressive and resourceful, always leading the little host of Christians to greater undertakings and he should never surrender his prerogative and duty as the planner for the development of the work to a native co-worker, though a wise missionary will constantly consult with his co-workers as to the best methods to employ.

Thirdly, A Life of Prayer:—The Chinese co-workers and Christians should know that the missionary has a large place for prayer in his life and work. A legitimate amount of preaching and exhortation may be done to induce the Christians to give attention to prayer. But a much better plan, as it seems to me, is to take this co-worker or that Christian into your private closet of prayer, as occasion permits, and with him pour out your heart in prayer in behalf of the work in which he also is intensely interested. I feel that such methods result in greater helpfulness to the Chinese preacher, evangelist and Christian than many long sermons on the subject.

Fourthly, Benevolent and Sympathetic in Spirit:—There is a danger that in the multiplicity of his duties the foreign missionary may degenerate into the brusque habits of a busy man of the West. A thousand and one things must be attended to although there are native Christians who have perhaps come a long distance to see the missionary. Shall he refuse to see them? He had better refuse if he cannot meet them with a sympathetic spirit. These poor but faithful witnesses in the towns and hamlets of China look to the foreign missionary for spiritual strength. The spirit of kindness or unkindness

with which he meets these humble followers of Christ will be reflected in their lives as they leave his home to return to their abodes. We have already stated in a former lecture that "might makes right" in China and that consequently many thousands of Chinese are crushed and ruined every day. The amount of suffering that our Christian brethren undergo would fill volumes. The officials do not want to render justice to the Christians. By reason of his position the foreign missionary is looked upon by the Christians as the protector of their lives and property. Can he refuse to succour them in times of distress? If a man is callous or indifferent to the sufferings of his fellow men let him not go to China in this day of transformation. We need to add that while the foreign missionary is not sent to act the part of a lawyer in cases of litigation, it is simply impossible for him at the present time to ignore his duty to find ways and means by which friction, lawsuits and bloodshed may be averted.

Fifthly, Courage :—I do not mean physical so much as moral and spiritual courage. There will be moments when the missionary will feel the loss of that help that comes by reason of numbers. He finds himself alone, facing many thousands of heathen. He is out of sympathy with most of their customs and rites, and feels himself called to a work that is to supplant these idolatrous institutions. But what an undertaking! He soon learns that every step in the progress of the kingdom of God will call forth severe persecutions upon the new converts. As he sees the suffering he will ask himself whether it is right to call men to such a career. He will need to have a clear conception of the laws of the kingdom of God, of the aims of the Church and the real ministry of suffering for Jesus' sake if he is to remain steadfast in his work.

The true foreign missionary suffers with the native Christians and their joy causes him to rejoice.

Sixthly, A Passion for Souls :—Why did I not place this characteristic at the head of all requirements? It certainly must be one of the most marked characteristics of the man who goes to the foreign field. To lead a soul to Christ is the very essence of the missionary calling. We are not called or sent to the foreign field to become “missionary statesmen” at the expense of abandoning the “urgency” of the gospel message. We are to follow the example of our Lord and Master and preach the gospel, even though tired from a day’s trip, to any man or woman on the road or at the well. Some people disparage the method of counting converts brought into the church of God and so would I if the counting is done in a wrong spirit. But it is a New Testament method, recorded for the encouragement of the whole Church.

Seventhly, Humility Towards God and Confidence in One’s Message :—The immensity of the work and the poverty of the missionary’s own resources will keep him humble towards his God. It is a startling fact that mortal beings are co-workers with Christ in the extension of the kingdom of God on earth. When we honestly consider our shortcomings, limitations and sinfulness it is nothing less than a miracle that we are permitted to have a share in this work. While this is evident it also is true that the foreign missionary needs a sublime confidence when in the presence of hundreds of heathen. The author has often felt as he stood in the presence of hundreds of people preaching, that he must fail in bringing conviction of the truth in the hearts of his hearers. And yet as he began to open his lips to utter those precious truths he never failed to receive the necessary power to deliver the

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message with a triumphant ring. Christ's promise to be with His messengers holds good to this day.

Eighthly, He Should be a Man with a Message :—The missionary does wisely in giving his whole attention to the proclamation of a positive gospel. Let error take care of itself. In preaching the cardinal doctrines of the gospel he will give the people truths which will stir them to intense excitement. Sin should be taken as a fact in life and everybody will agree with the missionary whenever he may expound that truth. The Chinese themselves have developed several systems by which they hope to escape the power of sin. The message of a Saviour, that He died for the remission of sin for the whole human race and that this same Saviour lives and has all power in heaven and earth, is a message of glad tidings indeed. The Chinese rejoice in the hope of a future state of happiness more than we of America are wont to. Perhaps this is due to the distressful experiences they have to undergo in this life, so that heaven is to them in the fullest sense what the Bible represents it to be.

HARD COMMON SENSE AND BUSINESS ABILITY

The missionary having charge of the field must be a man who delights to get among the people rather than a student who is constantly in his study. Labour on the foreign field is manifold and no learning nor accomplishment will be lost. In closing this chapter let us mention a number of duties that may come to the average missionary and for which he should make provision in his preparation for the foreign field.

1. *He should be a theologian* :—As a religious teacher he must be apt in thinking along the lines of orthodox

theology. A careless mind in religious thinking will never do. The native preachers and pastors are struggling with theological terms and thoughts and often they will run into heresy without being aware of it. But what if the missionary is not careful to correct the erratic views? The bad leaven may then leaven the whole lump. It is no easy task to discriminate between right and wrong theological terms in a new language and often it is impossible to find terms to cover the exact meaning ; so we must simply choose the term nearest to the thought and wait until the Christian consciousness of the Church gives it its full meaning. The conditions being as they are, it is necessary that the missionary should have an historical knowledge of theological dogma. This will help him not only to judge the present phase of theological discussion but also to understand the little heresies cropping out here and there among the Chinese Christians.

2. *He should know something about pathology and medicine* :—If he is fortunate enough to have a physician as a co-worker, as every foreign missionary should have, this knowledge will not be required. If, however, he has no doctor at his station, he will often have to give the subject attention. Some members of his own family will need his aid and the Chinese will constantly come for medicines. A wise missionary will always have a good stock of quinine and some Pain Killer on hand. The author knows of an instance where one of his fellow missionaries, Rev. S. B. Partridge, D. D., saved hundreds of lives during an epidemic of cholera by distributing Davis' Pain Killer. We are increasing the number of medical missionaries in these days and so it will not be necessary for the evangelistic missionary to give attention to this

matter except when he is itinerating and may be several days' journey from his station. On such trips he should always have some good remedies with him.

3. *He should have administrative ability*:—The administrative work is the most important of all. Problems are continually coming up for solution and the missionary must find the proper way to meet the difficulties. This is a constant grind and sometimes becomes a weariness to the flesh. Good, sound judgment is absolutely necessary. A thorough knowledge of the laws and customs of the people is imperative and without this more harm than good will result.

He will need administrative ability in the management of schools. Shortly after a Christian congregation is formed it is proper to think about the organization of a day school for the children of the Christians. These schools should be so organized as to graduate their scholars into a higher school, *i. e.*, the Christian boarding school. Chinese teachers must be trained how to govern such schools, for evidently our Christian schools must have a system superior to that of the Confucian schools.

4. *He must be a good teacher*:—The foreign missionary is not only a planter of the church but also a trainer. But training of the church implies teaching, and that is a work that must be carried on systematically for years. Then we have the training of the young preachers and evangelists, who some day should become regularly ordained pastors of the Chinese churches. The various church officers, too, need to be trained. After the first years of strenuous pioneer work are past and the most strategic centres have been occupied, the work of the foreign missionary may be said to change from that of an evangelist to that of a teacher.

5. *He should know something about bookkeeping:—* It is surprising what large sums of money pass through the hands of some missionaries during a period of a few years. This is especially the case if buildings have to be erected. There are many different accounts to be kept. For instance, there is the yearly appropriation made for the support of the work and the salary of the missionary and there are always certain specifics. Then one has to report to the mission board in this country and to the treasurer of the mission on the field, to keep track of the accounts of the Chinese church, and so forth. It is simply a matter of proper business methods to have all of these accounts in perfect condition, and yet unless a man knows a few elements of bookkeeping he will spend hours and days trying to find the cause of a deficit or surplus of twenty-five cents.

6. *The missionary should know something about architecture and building:—*A missionary who understands something about architecture will be able to render a great service to the entire mission. Some missions have a building committee and all buildings to be erected must first be approved by that committee. It is evident at once that a man knowing the principles of building can be of great help by serving on such a committee. As an illustration of the amount of building of houses and chapels that becomes the duty of an average missionary let me review our own experiences at Kityang. There have been built on this field during the past ten years two two-storied dwelling houses, a large chapel at the central station, twelve chapels at various outstations, and the renovation of about ten old buildings into chapels. At the present time a large hospital is being erected.

There are other duties that come to our missionaries

sometimes, for instance the matter of publishing and printing Christian literature. It is the missionary who feels the great need of proper books and tracts. He sometimes translates the books into the Chinese language and formerly had in some instances to print them himself. We have now well equipped publishing houses that can do the work more cheaply and more neatly than can be done by any amateur effort.

Perhaps we are somewhat discouraged with ourselves and our abilities after reviewing the elements of character essential to a successful career as a foreign missionary. Still we know that God can use the man who tries to serve Him faithfully. In meeting the obligations of our daily duties we find that we grow stronger and become better fitted to meet future problems. But he who thinks of the sphere of the foreign missionary as a limited one and for which any Christian worker will answer, does not know the true facts. Some may have thought of the life of a foreign missionary as a work in which one cannot expand and grow but I assure you such never made a greater mistake. The life of a foreign missionary, above every other vocation of life, is broadening and deepening for every part and faculty of the man.

VIII

THE POLITICAL STATUS OF THE MISSIONARY IN CHINA

THE missionary has become a troublesome subject in international politics. The results of his activities are recognized by his foes as well as by his friends. Some condemn his work as worse than useless, and if their counsels could prevail all missionary activity would be prohibited or the protection of the missionary's government withdrawn. Others recognize the work of the foreign missionary to be helpful not only to individuals but also to the Chinese nation as a whole. In China the missionary problem has been for many years one of the leading questions among the mandarins. Some of the officials are bold enough to admit that the work of the missionaries is a great help. Thus, only recently H. E. Viceroy Tuan Fong said the following at a reception in New York City tendered the visiting high commissioners of the emperor of China: "We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works. They help us to bring happiness and comfort to the poor and suffering by the establishment of hospitals and schools. The awakening of China which now seems to be at hand may be traced in no

small measure to the hands of the missionary. For this service you will find China not ungrateful." Without a doubt there were other mandarins present at that occasion who would not agree with this frank admission of the viceroy. Fortunately the missionary is not looking for the approval of Chinese officials or of American critics. He believes that Christ, his Lord and Master, knew what was involved when He commanded His followers, "Go into all the world, and preach the gospel to every creature." Those are His "marching orders" and the true missionary does not concern himself regarding the discussion of the world as to whether he is right or wrong in fulfilling Christ's commands. But while this is so (and even his foes must grant him the freedom of exercising his innermost convictions), the missionary is under moral obligations to be circumspect and discriminating in the methods of his work. The religion of Jesus seeks the good in every human being and aims to bring all things excellent into captivity for the progress of the kingdom of God. A review of missionary history in China is a chapter of promising successes and complete failures. The catastrophies that overwhelmed Christian missions in previous centuries were not always the result of mistakes on the part of missionaries, but often had their causes to a great degree in the traditional opposition of the Chinese Government to the foreign religion.

THE FOREIGN MISSIONARY AND THE CHINESE GOVERNMENT

In order to be just towards the Chinese Government it ought to be stated that it has had unfortunate experiences during the past centuries with the leaders of Christian missionary endeavour. These heroic Christian men,

almost without exception, held to the idea that the success of their missionary cause demanded that they exert a political influence in the empire. We know that the ancient Nestorians, who had at one time a most flourishing church in China, collapsed when they set their hopes upon royal favour and became men of importance in the political life of the nation. The same sad story, even in a more drastic manner, may be related in the case of the mission of the Jesuit fathers of two centuries ago. We know that many tens of thousands of Chinese converts lost their lives because the government of China was determined that there could be only one supreme power within the realm and that for a Chinese subject to receive instructions from the pope of Rome meant nothing less than treason against the "Son of Heaven." What a lesson these instances teach the missionary of to-day! It would seem that if missionaries in China loved their own work and desired it to be permanent they would forever have done with meddling with the political conditions of the country.

The French Catholic missionaries exercise a greater protection over their converts and adherents than do the missionaries of any other country. This is due on the one hand to the traditional policy of the French Government, which has always been eager to further her political influence by asserting the right of protection over Christian converts in heathen and Mohammedan countries; and on the other hand to the fact that the French missionaries were encouraged in this by the Chinese Government, which, as we have already seen, granted the Catholic missionaries an official status on equality with their own officials. It is only just towards the Chinese Government, however, to say that this concession was

granted only after much pressure had been exerted by the French minister, who had the support of the Russian representative. The decree was granted the fifteenth of March, 1899, in the period when the Russian-French alliance had complete control of affairs at Peking. The decree could not possibly be issued at the present time ; the Anglo-Japanese alliance would not tolerate such a reactionary measure. There can be no hope for internal peace in China until these prerogatives are countermanded, or at least greatly modified. It would be to the spiritual interest of the Roman Catholic Church in China and to the progress of all reform if this right of exercising the functions of a Chinese magistrate were relinquished by the Roman Catholic priests. It is an undeniable fact that because of this anomaly the name of God is blasphemed among the heathen. It is impossible to exaggerate the critical conditions which this misuse of power on the part of French priests in the domestic affairs of Chinese lawsuits has caused. The priests use every opportunity to flaunt this prerogative and power in the faces of the people. An illustration of this occurred some time ago at Kityang of which the writer was an eye-witness. The French bishop of Canton visited the Catholic churches and missions on the Kityang field. Hundreds of people went to the wharf to meet him, among whom were many carrying banners which were given to them by the lower officials of the church, bearing inscriptions such as these : " The Imperial Religion," " Under Government Protection," " By Royal Command." The presence of the bishop at any place where court was held would so influence the Chinese officials that no Catholic convert feared the outcome of his case. It has been known that French Catholic adherents who knew

that the French priests were in the neighbourhood would openly defy the judges at the trial. In one instance a murderer defied a magistrate and the latter ordered the offender to be beheaded then and there. If all the Chinese officials had the courage that this man had the issue would at once become definite. It is a common thing for priests to enter a yamen and demand instant release of a Catholic adherent; and nine times out of ten they are successful. It is said that since the Japanese and Russian war the Catholic priests have become more moderate and careful in their demands upon the government. Whether this is wholly due to the results of the war or in part to the present reaction against ecclesiasticism in France, is difficult for an outsider to say. The fact remains that the change to a more moderate policy from that of intimidating the Chinese non-Catholics and overawing the common people, began at the time when the Russians met with defeat on both land and sea.

THE AMERICAN FOREIGN MISSIONARY AND HIS GOVERNMENT

The American Government has always recognized that the rights of the missionary in foreign countries are the same as those of any other American citizen sojourning in that country—no more and no less. In China all Americans as well as Europeans stand under the extraterritoriality law. That is, the foreigner cannot be arrested and placed on trial by the Chinese Government. Should he be charged with having committed a crime, the Chinese Government can only hand him over to the authorities representing his government, usually a consul, to be tried by that official if the crime committed does not exceed his

jurisdiction. In the case of very great crimes the person is sent home a prisoner to be tried by some higher court in the home land. There are of course sufficient reasons why the civilized nations refuse to allow their subjects to be imprisoned and punished by a government like China. The Chinese courts of justice are antiquated and wholly unreliable. Bodily punishment is used to compel the prisoner, whether guilty or innocent, to confess. The assumption of the court is that a man arrested is guilty and is to be treated so until he can prove his innocence. The habit of bribing both the magistrate and his underlings is all but universal in China. The Chinese prisons are filthy beyond description and are leprous. It will be many years before any Christian nation will allow China to judge and imprison any of its subjects. The government of China naturally would like to see the day hastened. She considers it a disgrace to be compelled to grant extraterritoriality to foreign nations, while her own citizens are treated with contempt in many countries. Then again, she has the great object lesson of Japan in this respect before her. As we know, two generations ago the courts of Japan and her prisons were similar to those in China to-day. But Japan, unlike China, at once set to work to reconstruct her code of laws and thoroughly reform her prisons. Her statesmen were patriotic and for the love of their country carried out the reform measures with a high moral purpose which won the admiration of all nations. So well did she succeed that every nation willingly acquiesced in Japan's request to have the extraterritorial status cancelled. To-day Japanese judges try cases of Europeans living in Japan with the same rectitude and unimpeachableness as characterizes any American court. China has appointed a com-

mission to consider a reconstruction of her laws, but even though the most perfect laws were to be codified, the present condition of Chinese officialdom makes it impossible for the foreigner to expect any improvement for many years to come.

CHINESE OFFICIALS AND FOREIGN MISSIONARIES

Foreign missionaries living in the interior of China know the Chinese officials as few others can know them. Apart from the general system of "graft" and avarice, which the Chinese mandarin is compelled to use because of the government's policy towards him, the average magistrate is a man desiring to do what he understands is right and just. That many mandarins hate the very sight of a foreigner is only natural, if we consider how many times their country has been humiliated by European nations. Some of them have a bitter spirit of revenge and are as cruel as death. The massacre of foreign men, women and children by Chinese mobs is an incident of our current history which fills every one with horror. The fact that the Chinese government finds it impossible to prevent these outbreaks, has led many to think it wise for missionaries to leave the country or to limit their missionary activity to the vicinity of the treaty ports along the coast. But such a plan is repudiated by every missionary as not only cowardly but unworthy of the cause of foreign missions. The missionary is aware of the danger that is involved by penetrating into the heart of China, but in spite of it he feels that the message of Christ must be preached everywhere. The present abnormal condition of missionary work in China is due to two factors, both essentially political. The corruption of China's government is

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one of the factors, and the method of propaganda of the French Catholic priests is the other. Every large community of Chinese has its mob element, which is ever ready to make trouble as soon as the magistrate is thought to be indifferent to deeds of injustice. The first to suffer are often the Christian converts. What is the proper attitude for the foreign missionary to adopt at a time when the lives of men, women and children are endangered? Shall he call upon the officials to render necessary protection for the converts? There are some who maintain that the missionary ought never to have any relations with government officials in China. But such a view is perhaps due more to ignorance of the true condition of affairs than to any intention of doing his fellow men a wrong. It will never do for us to maintain that there ought to be no official relation between the foreign missionary and the Chinese officials. Our American Government has made a treaty with the Chinese Government concerning the status of Americans living in that empire. The Chinese magistrates can and sometimes do demand passports of foreigners before granting permission to travel through their districts. The officials are held strictly responsible for any attack that may be made upon the person of the foreigner while in his domain. The foreign missionary is oftentimes placed in charge of thousands of dollars' worth of property belonging to missionary societies and the United States consul expects the missionaries to keep him informed of the condition of their fields as regards any anti-foreign feeling. The consul would consider that missionaries had been negligent in their duty did they not notify the Chinese magistrates of any premeditated plan to injure the native Christians. It is simply impossible to live in the interior

of China as a foreign missionary and not to have some official relations with the mandarin.

But the simple method of informing the Chinese magistrate regarding a threatened attack upon Christians, or reporting violence already committed, is quite a different matter from demanding as an official of equal status the immediate arrest and punishment of certain persons or the liberation of imprisoned converts, as is constantly done by the French Catholic priests. Here we at once enter upon a political situation which will sooner or later occupy the attention of the powers of the Western world. Because of this stumbling-block of interference, the peace of China is threatened and almost every Christian nation represented among the missionaries has suffered because of this mediæval and antiquated method of doing Christian work. Surely the Christian nations are justified, in view of the past annoyances and sufferings, to utter a word of protest to France and ask that she annul the decree which gave the Catholic priests the status of Chinese officials. Since its issue it has become known as a disturber of international peace. If France should refuse to acquiesce, the civilized nations ought to support China in a determined effort to annul the decree, which is to-day utterly repugnant to the whole country. There cannot be peace in China until this source of contention is done away with. The Chinese are convinced that the French priests have made unfair use of this courtesy and they will not stop shedding blood in order to impress the world with their innermost convictions. The heathen do not discriminate between the various nations; they believe that all foreigners are alike in methods and intent. The emphatic refusal of many evangelical missionaries throughout China to make use of political recognition

has not failed to impress the people, but it is overshadowed by the constant exercise and abuse of the French priests in defending so-called adherents. Foreign missionaries outside the Roman Catholic propaganda have almost to a man refused political recognition, although it was offered to them. But in spite of this fact, the missionary is looked upon by the common people not only as a person of wealth but also as one representing the political power of his government. The fact that he holds the honourable position of a teacher only strengthens this conviction. This is perfectly Chinese and in accord with their own ideas of propriety. We protest and explain, but the people will not be convinced, except perhaps, that we are moderate in the use of our powers. There are reasons why the people cling to this belief. They have noticed that wrong committed against some missionaries resulted in a visit of several gun-boats in the harbour, and any one who is cared for by his government to such an extent according to Chinese ideas must be an agent of his government of no mean degree. But this supposed influence attracts many people to the missionary under the pretense of being interested in the gospel, whose real purpose is to seek protection from the consequences of their own covetousness and crimes. The missionary is, to some extent, the same refuge which David proved to be while abiding in the cave of Adullam: "Every one that was discontented gathered themselves unto him and he became a captain over them." David might have had use for them in building up a political kingdom, but the coming of such men into our missions in China does not help in the least in the building up of the kingdom of God. They are a distinct harm to the work and place the missionaries in a wrong position be-

fore the whole world. The missionary does not encourage the coming of men who have lawsuits, but the very fact that he allows them to come is sufficient, in the light of the abuse on the part of the French missionaries, to satisfy the better elements that missionary work has degenerated to the office of a lawyer accepting clients involved in litigation. The Chinese officials also get a wrong impression of the work if these men having lawsuits with their neighbours can go about boasting that they have united with the mission. It has always seemed to the writer that all missionaries ought to take high ground in this matter; a very strict refusal to receive these men will help to let the Chinese officials, as well as the common people, know that we are opposed and will not allow people having lawsuits to seek refuge in the Christian mission. The promise that is sometimes made by whole villages involved in litigation that if the missionary will but put in a good word with the Chinese official they all will become Christians is a snare of the evil one to pervert the ideal method of the extension of the Kingdom. Such a venture and undertaking very seldom produce a normal Christian character. The very foundation of such mission work is not according to the gospel of Christ Jesus. I have seen the results of such methods applied by our French neighbours. For a season hundreds clamour to enter the church, but after the case of litigation is settled there is a great falling away, until hardly any traces are left of the whole movement. It has paid evangelical missions in China, even from a policy of expediency, leaving out the greater moral side of the problem, to have had nothing to do with such cases. This is also the desire of the American government officials. A few years ago the United States

minister at Peking advised the American missionaries "to refrain from interfering in lawsuits or persecution in which native Christians may be interested when the cases are purely Chinese, involving no foreign interests and not being cases of religious persecution." The relation of the American missionary to Chinese lawsuits is thus clearly defined by our government and the instructions ought to be satisfactory to every American missionary in China who seeks qualitative rather than quantitative successes. Let the French run semi-magistrate offices if they desire, American missionaries cannot afford so to waste their time.

But in cases of genuine persecution of Chinese Christians what shall the missionary do? Is it his duty to protect the lives and property of his converts? The native Christian, as we have seen, cannot take part in the rites and ceremonies of heathenism. His neighbours raise the question whether he shall be allowed to live in the village. If he refuses to worship the tablet of his ancestors he brings upon himself many trials and tribulations. The missionary in China has reason to congratulate himself on being permitted to see the steadfastness of faith of the Chinese Christians. They are the crown of his rejoicing. But while the missionary marvels at the grace given to the native converts, the latter sometimes suffer greatly. What is the missionary to do? The writer's personal experience in such matters has been that it is well to remember that the native Christians are fighting the good fight of faith, and for that reason we should not be too ready to help them in getting redress and perhaps revenge upon their oppressors. The missionary is not to interfere in the relations between the individual believer and his Saviour. The native Christians

do well to put their trust in the first place in God and not in the missionary. There is a habit common among the Christians of bringing every petty case to the foreign missionary. And in some cases the Christians do not show that submissive spirit in time of persecution which our Lord and Master bids them show. Perhaps missionaries are as much to blame for this as are the natives. When the foreigner offers his aid in having the enemies of Christians punished, it is teaching the Christians a very bad lesson. It is far better for him to refuse many times before he gives them the benefit of his political influence. I would not be willing to go so far as to say that the foreign missionary should never come to the rescue of his adherents in time of severe persecution that would mean death to many men, women and children, but he should let God's plan of suffering for the gospel's sake have its sway in China, and only when the very towns and villages ring with the outrage committed against the Christians and utter destruction of the work seems imminent, should the missionary render aid. He will in such a case be certain that he has not injured the persecutors more than they have injured the Christians. Experience teaches that if he only urges the native converts to exercise patience and forbearance it will in many cases be unnecessary to report the trouble to the officials or to the consul. There are, however, some instances where persecution of Christians becomes unendurable because of the very fact that the missionary refuses to come to the aid of his people. The good will of the missionary towards all men, including the oppressors of Christians, leads the evil-doers to misunderstand him. Although the continued persecution of the Christians has the effect of discouraging the new hearers,

yet the foreign missionary must teach in China to-day as did the great apostle to the Gentiles, "that we must through much tribulation enter into the kingdom of God." Missionaries preaching this to the multitudes may not have tens of thousands of adherents but their work will be all the more substantial. Chinese do not come to the chapels of the foreign missionaries to-day for rice, but rather for political aid; and the missionary who will give this can get a large following. But it will be at the expense of his reputation as a man seeking the welfare of China. The best minds of the district consider him an enemy of common morality, and I think they are right.

The relations between the foreign missionary and the Chinese magistrate can be one of mutual friendship if the former refrains from urging a favourable decision in law cases. The less the missionary has to do with magistrates in matters of litigation, the more popular will he become with the better classes of the country. The magistrates resent (and rightly too, as it seems to me) any interference in their courts of justice. We may have an utter contempt for their system of justice, but we are not called to China to interfere in the application of their domestic laws to their own citizens. The foreigner, whether he be a missionary or a merchant or a government official, enjoys many privileges by the courtesy of the Chinese Government. It would seem that the civilized nations ought to insist that no foreigners of any nation should be allowed to carry out a policy fraught with danger to citizens of every other nation and obnoxious to China herself. We are entering upon a great conflict in China. The old conservative forces are not dead by any means. The political struggle in the

Chinese Empire will be between the conservatives and the reformers. In the educational sphere there will be this same clash. Men who stand for the material development of their own country will be confronted with the deadly opposition of the superstitions and fears of the disciples of "Fung Shui." In religion the work of the foreign missionary has made itself felt throughout the empire. But the missionary cannot afford to be hampered by the ill-will and distrust of a large part of the people, due to interference in their laws of justice.

THE RELATION OF AMERICAN MISSIONARIES TO THEIR CONSULS

There is a definite understanding between the American consuls and the American missionaries. The latter are instructed to keep the consul informed as to the condition of the country in which they are living. Disturbances or uprisings against foreigners or persecutions against the native Christians, constituting a violation of the treaties made with the United States, must be reported to him in order that a protest may be lodged with the proper Chinese officials. Americans believe that the consuls are the proper persons to do these things; some of the French priests carry consular seals with them to attend to such matters themselves. As a rule American missionaries have a prejudice against appealing to political authorities regarding mission matters. The consuls in South China have as a rule treated the missionaries justly, though I am sorry to add that we have not always been fortunate in having representative men in South China and the report of one of our government officials to the foreign department regarding some of our consuls made public some months ago, cannot but be humiliat-

ing to us as a nation. On the other hand we have reason to be proud of the noble record of the ministers who have represented our government at Peking. Almost without exception they have been among the strongest men of the diplomatic corps at the capital. The future policy of the American Government in order to be true to the traditional policy of the past must be along the lines which have been made clear by our immortal John Hay in his support of the Anglo-Japanese Alliance. This policy will insure a reasonable and safe political status for Americans in the Far East.

IX

THE SOCIAL STATUS OF THE MISSIONARY IN CHINA

THE foreign missionary just arriving at some city in inland China cannot expect to have any social standing among the Chinese. As a stranger he will be considered by the people with distrust, and many will refuse to rent their houses to him even though he may offer a sum several times larger than the ordinary price. To the Chinese it seems a discreditable thing to leave one's native land to live in a foreign country. The motives that could have led the missionary, who evidently has not come to China to make money, to leave his fatherland and the tombs of his ancestors and live among a people among whom he is an utter stranger, and of whose language he has not the slightest knowledge, are beyond the ken of the people living in the interior and must therefore be sinister.

Though many of the Chinese along the coast emigrate to foreign lands it must be remembered that they go only to seek riches and return to their native land as soon as their finances will allow. They take it for granted that this is so with emigrants of all nations, and individuals who come to live in a strange land for purposes other than seeking wealth need careful watching. Some are sure that the foreign missionary is an agent and spy of his government and therefore is a dangerous man. This is still a very prevalent conception in the minds of the Chinese in South China and it is necessary to combat

it again and again. They take it for granted that missionaries report to their government all that they see. They are also suspected of reporting the wealth and prosperous condition of the country to their home government. Many of the people of the author's district believe to this day that he is sent to China under government appointment and that he receives government pay. Others who have accepted his explanation that this is not so still hold that he has come for selfish purposes and they maintain that in some way the missionary will enrich himself at their expense. I have frequently been asked how deep I could see into the ground and whether the hills round about Kityang contained silver and gold or some other treasure. We find it necessary to tell them over and over again the reasons that led us to come to them, but the story of such altruism does not seem to have much weight with them. They simply do not believe us. They will admit that the words and sentiments uttered "are good to listen to" and immediately ask us whether the territory of Kityang contained anything that could produce riches. The pagan mind cannot understand the spiritual motives and ideals of the missionary. On one occasion I heard a new convert admit that when he heard for the first time these motives that led the missionary to come to Kityang he ridiculed the idea with the remark, "Where in all the wide world can you find men willing to do what the foreign missionary says he has done?" This man was a neighbour of ours. He had been a wine distiller for many years, but soon after his conversion gave up the distillery and went into another business. He admitted that he often watched us to see if we did not go out during the night to make excursions to the hills seeking hidden treasures. He said he had

harboured this distrust against the foreigner for five years and only after he had watched the family life of the foreigner did he become convinced that what we were preaching was true. It was this, too, more than the words that we preached that led him to decide to become a Christian. He became a zealous student of the Bible, though before his conversion he was unable to read a line. Within a few months he was able to read the entire New Testament, and his testimony regarding his salvation in Christ had all the more effect upon his former friends because they knew of his previous hostile attitude towards the foreign missionary. This man's experience is an illustration of the victory of the gospel. It is a great reward to the missionary to watch the development of these spiritual victories and to observe how these opponents become defenders of the faith. I still remember the joyous expression on his face as he would report to me the progress made in leading his wife and children to become Christians. So well did he succeed that within a year after he was baptized his whole family also put away their idols and became Christians. This case was of importance to us in that it proved that the most hostile Chinese could be won the same as those in Christian lands. To this man we appeared to be only an enemy of his own and his country's interests, and yet we became firm friends and through his aid were able to buy an important site which we had to have for the needs of our expanding mission interests. But in winning the friendship of the Chinese the missionary must exercise patience. All things will come to him if he respects the native conservatism. It took us five years to win out with this distiller mentioned above, but it was worth all the trouble and more.

THE FOREIGN MISSIONARY AS A TEACHER

The foreign missionary comes to the Chinese as a religious teacher. In China, however, teaching is the most honoured profession, and by reason of his position the teacher enjoys many privileges above every one else, providing he has successfully passed the government civil service examination. This has been the case from the remotest times of Chinese national life down to the present day. The people were led to believe that their teachers were the most able men in the world and that no foreign nation could ever produce men of learning and polish to compare with the disciples of Confucius. The fact that the foreign missionary was said to be a teacher of a Western religion amused many of the Chinese in former days. But during the past decade or two that has all changed. It is now known and universally accepted that the foreign missionary represents a civilization that not only is more powerful but also more enlightened than their own. Our arrival at Kityang was at a proper psychological time. China had just been defeated by Japan and the awful truth was beginning to dawn upon the sluggish minds of the Confucian scholars of inland China that the principles and methods of the Western world, of which Japan had been a diligent scholar, were superior to their own civilization. We of the West cannot appreciate what this rude awakening of the Chinese literati and officials from a stupid dream of 4,000 years' duration meant to the whole nation. Scholars and teachers soon sought the friendship of the missionary. Except in the treaty ports he was the only foreigner who could speak their language and who was available for information. It would cover pages to relate the story of how the Confucian scholars would gather about the foreign missionary and how the



GROUP OF CHINESE STUDENTS, Yachow, West China

most exclusive tried to become our closest friends. In order to show their appreciation of the willingness of the foreigner to teach them about the principles of Western civilization, and of his placing proper books at their disposal, the gentry of Kityang would frequently invite him to a sumptuous feast with the special request that he would teach them. They would gather together in companies of about eight men at a time and put all sorts of questions to their guest on the subjects of geography, world politics, astronomy, religion and kindred subjects. Oftentimes an hour or two would be spent discussing these subjects before the meal. The city elders and the very best minds in the city would invite the missionary to their homes and schools that he might tell them of things relating to Western learning. International questions which showed that they were thoughtful in their quest of learning were often put to him. Some of them were as follows: How did Japan accomplish her reformation within so short a period? Why are the countries of Germany and France traditional enemies? What is it that has made America such a great country within so short a time? What is England's aim in importing opium into China from India? and so forth. They were eager to read and devour every book they could obtain which treated of Western learning.

For a time the missionary felt that it would pay him well to help these inquiring minds to think along the right lines on these important questions, but as time went on the number of inquirers increased so that the larger part of his time was taken up with this phase of work. He felt that he could not forsake the positive preaching of the gospel and spend this critical period teaching the rudiments of Western learning. And yet he was con-

vinced that he could not afford to ignore this tremendous awakening and perhaps with the use of right methods might be able to bring much of it into captivity to our Lord and Master Jesus Christ. After much contemplation and consideration of the situation he decided to establish a public circulating library. Fortunately Chinese books are cheap. A suitable building was leased and for a time much good was accomplished. The interest was so intense that at times we would have fifty to one hundred scholars and merchants at our evening meetings in our schoolhouse. The missionary also taught a class of some fifteen young men after the day's work in the library building. Those were the stirring days when the young Emperor Kwang Hsu issued proclamation after proclamation upon advice of the Cantonese reformer Kang Yu Wei. The scholars read with dismay the proclamations which denounced the old methods and which called upon all the literati to study the methods of the foreign nations. The older men felt that their chances of further promotion were over. Officials were commanded to inaugurate methods about which they were utterly ignorant; they also felt that the future promised but little prospect for them. The question was raised by many of the officials and scholars where all these sudden changes would bring them. To the foreigner the inconsiderate haste with which these proclamations were issued were matters of great concern. Men of insight foresaw that there must be a crisis approaching. The missionaries made the most of their opportunity; the truths received, whether scientific, political or religious, would never leave the Chinese in the same helpless position as before. The famous *coup d'état* of September, 1898, speedily checked the reform movement which had swept all over the land,

but nothing could now stamp it out of existence. The truth had taken root in thousands of hamlets and towns of China, and though caution had to be exercised so as not to defy the government openly, still the enlightened scholars could not and would not give up their quest for the truth. The public library at Kityang was no longer visited by the literati for fear of their being classed with those defying the will of the conservative government. The missionary, however, was welcomed all the more in private circles and many hours were spent in trying to make plain the forces that produced the fruit of our Western civilization. It need not be said that his argument for a true reform in China was in showing the necessity of having the same vital force which Europe possessed in working out the results of her civilization. Many of the literati seemed to think that an outward adaptation to the foreigner and his methods, such as dress and buying of foreign goods, would be all that was needed. My purpose was always to show that a true and abiding reform for China must be a growth. As Chinese are extremely fond of illustrations the favourite argument used would often be the illustration of buying fruit and tying it to a tree and the better method of having a tree planted in their own garden and raising their own fruit. Christianity is that plant. Confucius and his teaching had given China a certain kind of fruit which is to-day found wanting. China needs something else, and the real power to produce this is nothing less than the gospel of Christ. The time spent in this kind of instruction was not lost. Several members of the best families in and about Kityang became Christians and desired to be baptized. A young military mandarin, who had governed a town of 10,000 people, was baptized and has now entered

a national military school to become a leading officer in China's new army. Another, a son of a general, asked to be baptized, but we had to refuse him for the time being until he could induce both of his wives to become Christians with him. This is usually a very difficult task and proved so in his case. A number of Confucian scholars were baptized and have become teachers and preachers in our mission. Many of the scholars and literati, while not becoming actual church members, have practically accepted the truths of Christ and are waiting for future developments.

THE FOREIGN MISSIONARY AS A FRIEND OF THE PEOPLE

It can readily be understood that this intimate relation of the foreign missionary with the officials and literati gives him vast opportunities for doing good. The very fact that the strongest and brightest men of the city were in close touch with us gave our Christian work at Kityang an entrance among the ordinary people that left nothing to be desired. We had to build a large church edifice at the central station holding six hundred to seven hundred persons and on special occasions the building would be filled. The local church at Kityang has now a membership of over two hundred and has long been self-supporting. The conviction had taken hold of the people that the foreign missionary was a friend in whom they could place their confidence. When the city was stricken with bubonic plague or cholera the city elders would come to me for assistance and together we would work out certain regulations of health which would be printed and posted in all parts of the city. The regulations were issued by authority of the city elders ; it would have

been a mistake to let the people know that the foreigner had much to do with it. When at a certain time the bubonic plague became very severe in the city the missionary suggested to the proper authorities that measures adopted in time for the prevention of the plague would be far better than fighting the scourge after it had once broken out in all sections of the city. His suggestion of a systematic street-cleaning was carried out. The leading magistrate of the district willingly subscribed a respectable sum towards helping defray the expenses of the undertaking. Most of the city elders and many of the leading merchants did the same. Others mocked and scoffed, claiming that it was a new system of squeezing the public. The responsibility of the undertaking was placed in charge of an ex-military official, a Christian adherent, who possessed considerable influence. His appointment by the head magistrate to this office provoked considerable opposition by some of the literati and men who were disappointed in their expectation and who in time were able to cause much trouble. A corps of uniformed young lads was organized and for several years Kityang was free from every form of plague and epidemic. Jealousy, however, made it necessary to place another man at the head of the street-cleaning department and the people, distrusting the change, refused to pay any money for the object. The magistrate issued a statement that he would control the matter after this which simply meant that nothing would be done in the matter until some private individual should take up the subject again. This will not be done, however, until another plague visits the city and sweeps hundreds into their graves. It is a difficult matter to make an abiding impression upon a people like the Chinese in things relating to health pre-

cautions. When the crisis is present the people will come for help but all instruction to prevent the trouble is lost effort.

The oppressed and wronged will often come to the missionary and pour out their tale of woe to him. By reason of extended acquaintance with the leading men and the scholars in the city we were often able to appeal to a scholar who would perhaps be of the same surname and clan as the oppressed and asked that he arrange the matter according to Chinese methods of settling disputes. In such a manner I found that much suffering could be stopped without giving our mission the bad reputation of interfering with lawsuits already in court or overawing the local magistrates by demanding a favourable decision.

During the Boxer revolt it was a pleasure to the missionary to aid two leading scholars who had gone from Kityang to Peking a year or two before that event in order to seek political promotion. It needs to be said in advance that the Boxers in northern China persecuted the Cantonese and Swatow Chinese with the same cruelty they did the foreigners and the native Christians. The Boxers maintained that the Chinese of South China were the real cause of the foreigners gaining a foothold upon the shores of China. Their merchants, *i. e.*, the Cantonese, had received the foreigner, and for gain allowed him to introduce Western goods, and so forth. Perhaps there might have been jealousy on the part of the Chinese of the north, for many of the merchants from the south who go north to trade become rich, but being strangers the Chinese mobs seek such people out as victims on every occasion. Be that as it may, these two scholars from Kityang had to make their escape from Peking as soon as the Boxers entered the imperial city. They were

unable to travel southward on account of the rapid spread of Boxerism and so went northward. Their funds soon gave out and from a place of hiding in a small city north of Peking they wrote letters to their relatives and friends at Kityang describing their dangerous condition. The local magistrate at the place where they were in concealment was willing to protect them, but on account of the unsettled condition of the entire country he was unable to say how long his power would last. Happily one of these letters reached Kityang. As these two men were members of the very best families in the city and were recognized as the best scholars of Kityang their sad condition caused a considerable sensation. The city elders took upon themselves the matter of rescuing them. They sent a deputation to Swatow to get one of the principal banks to telegraph several hundreds of dollars to their friends, only to find out to their dismay that there were no telegraphic connections between Peking and Swatow. The only telegraph in connection with Peking and the rest of the world at that time was the German field telegraph. No Swatow bank could be found willing to attempt to forward money into North China. Peking had fallen into the hands of the allied armies and the Boxers had been driven northward, which seemed to make matters all the more dangerous for the two scholars. When the elders returned from Swatow they came to the writer asking whether he could do anything for them in this crisis. Fortunately he was well acquainted with the German consul, Mr. Ivo Streich, a most able official and a tower of strength to the people living in the port of Swatow in those troublous days. I offered to write to the consul and to acquaint him with the facts of the case and suggested that two of the elders go with me on the

next day to visit the consul at his office at Swatow and thus have the opportunity to lay the matter personally before him. It was done as suggested. When we arrived at the consul's office the following day, it was found to our great relief that he had given the matter considerable thought and had worked out two plans. To make the story short we all decided that the plan advised by him should be carried out, namely, to telegraph to a personal friend of his who held a leading position at the German legation at Peking, telling of the condition of the two scholars and asking the official to draw several hundred dollars against his (the consul's) name and to send soldiers to the place to rescue the men. The plan worked without a hitch. The men were placed under the protection of the German army and sent to the coast, where they took a ship for Swatow. The joy of the entire city when the two scholars arrived safe and well was unbounded. The scholars showed their appreciation of the German consul for his efforts in their behalf. This event was one of several that made our mission work "*persona grata*" to the people in the whole district. On another occasion I was able through the aid of the American consul at Fuchow, Hon. Mr. Gracey, to have the body of a Kityang magistrate, who died from bubonic plague while in office, sent to his home, a small town in the Kityang district. There is a stringent rule that no bodies of any who have died of bubonic plague can be sent through the customs until a certain time has passed. When the first refusal came the relatives were afraid that they would never be able to recover the corpse of the magistrate. But this order was cancelled after a short period. The people always showed their appreciation of efforts in such matters and would always reciprocate in

ways which showed that they desired to be known as friends of the foreign missionary.

One or two cases will illustrate this. On one occasion the Christians in the town of Kau Bue were severely persecuted. Their houses were destroyed, their crops ruined and all of the Christians, some fifteen in all, beaten and driven out of the town. The parties responsible for this outrage, fearing punishment, united with the French Catholic mission and by paying a certain sum received aid, first from the Chinese priest, and later also from the French missionary. The magistrate finally was compelled under pressure of the United States consul to render a just decision in spite of the efforts of the French priest. Word was passed by the leaders of the French mission that inasmuch as this crime had been so obvious, nothing could be done in the matter but pay the fine imposed. But they would support them after a short time in any attempt to take their revenge. Our people were consequently persecuted without end and life made a burden to them. One of the leading persecutors, who had been looking for some stronger support for years, had upon one occasion, when a certain city scholar attained his second literary degree, given his marriageable daughter to this scholar to be his second wife. This had happened before we arrived at Kityang. The reason for this action was this: should he ever get into trouble or involved in a lawsuit, his son-in-law, being one of the foremost men of the city, by virtue of holding an exalted literary degree entitled to consult the local magistrate, would see to it that no harm would come to him. This assurance made the man bold to the extreme in all matters relating to his town, and taking a radical dislike towards the Christians, he determined to drive them from

their homes. In the course of time, however, we became very intimate with the scholar, his son-in-law, and on one occasion were able to do him a favour which he never forgot. When we saw that nothing, not even the influence of the magistrate, could bring relief to our Christians, I went to the son-in-law and laid the whole matter before him and asked him to investigate the case and if he found that the Christians were in the wrong to let me know and if the fault was with his father-in-law, as we sincerely believed it was, to bring pressure upon him to cease, and as far as we were concerned the entire matter would be dropped and forgotten. The scholar did make the investigation and talked very seriously to the old man about it. To our utter astonishment a fierce attack was made upon the Christians that same night. The next day we called the plight of the Christians to the attention of the scholar. The latter, having convinced himself of the truth of our statement, went to his father-in-law with the ultimatum that either the persecutions against the Christians must cease or he would return to him his daughter at once. There was no trouble after that. The case was closed.

During the later period of the Boxer troubles a mob of young men came into our mission enclosure and began to make a disturbance. They called upon the coolie to leave the employ of the foreigner, and said they were going to convert the mission buildings into opium halls, and so forth. The coolie was punished very badly and going out on the veranda to see what the noise was all about I was surprised to see the big crowd in our grounds. I heard them hoot and call the missionary wicked names. A glance showed that they were rowdies and that they had come to make mischief. As they came on towards

the entrance of the house, in order to check them and possibly to frighten them away I took a revolver and going out on the veranda shot several cartridges in the direction opposite to the crowd. Then pointing the weapon at them called on them to leave the place at once. They left immediately, not a man remaining. The city elders heard of this invasion of the mob element of the city into our mission grounds and at once called upon me, assuring me that the whole affair would be adjusted to my satisfaction, and that they could not afford to allow the matter to be ignored. While we were yet speaking an old man of seventy or more years came in crying and fell on his knees. I did not know the man, but was told that he was the father of the young man who led the mob into our place. Lifting the old man up I assured him that I had no ill feeling against him, but the elders talked to him in a different strain and demanded that the son and three other leaders appear the next morning to confess their wrong before the foreign missionary or his whole family would be thrown into prison. The next morning several of the young men came into my study. Two of them I recognized as among the leaders of the mob. Two city elders and the father of one of the leaders were also present, the latter with a whip in his hands. The young men fell upon their knees begging forgiveness, but I made them arise at once. As they arose the old man laid the whip upon their backs. It seemed as if the strength of the old man was not sufficient, for one of the vigorous city elders snatched the whip out of his hands and began to lay heavy blows upon the young fellows, making them cry out for pain. I made them desist, refusing to allow this to go on in our house. The men received some very sharp

rebukes from the city elders while I gave them a number of tracts and books. The case was thus closed. The same young men after this, whenever they met me in the city, always greeted me in a friendly manner as their teacher.

I have mentioned these instances only to show that the foreign missionary, though a stranger among so distrustful a race, can make a place for himself among the people where he lives, and that his social status among the Chinese can be in time the most pleasant imaginable. It has been the author's experience that the more he had learned about the inner life of the Chinese people the more he was led to love and respect them.

X

THE FAMILY LIFE OF THE MISSIONARY IN CHINA

THE stability of Chinese civilization had its origin and has found its continued sustenance for over a hundred generations in the institution of the family. Nothing is so jealously guarded by them as the traditional functions and rights of the family. The government of the nation, public education, the crying needs of reform and other national questions, however important, are all subordinate and insignificant in comparison. The patriarchal system still holds sway as it did centuries before the birth of Abraham. To have a wife and children are requisites to respectability, and in China it is an insult to ask a man whether or not he is married and whether he has any children. That is all taken for granted, as much as we in America take it for granted that a respectable man sleeps in his bed at night and not on the street. The proper question to put to a Chinese regarding these matters is to ask him how many sons he possesses, and the mutual joy and congratulations to the father will be just in proportion to the number of his sons. Unfortunately for China daughters are not recognized as a permanent element of the family. In South China the daughter is frequently called "the run away child" and the boy "the abiding child." Daughters do not share in the estate of their parents nor is the daughter-in-law allowed to exert much of an influence in the family into which she has married. Chinese family life suffers an unspeakable loss by being deprived of the wholesome in-

fluence which the wife, mother and daughters could infuse into it if allowed to exert their God-given powers. It is taken for granted that the parents make the proper arrangements for the marriage of their daughters at the proper time and there are very few instances where parents neglect this important matter. After the girl is married she is supposed to have no connection with the family of her parents. At certain periods she is permitted to make a visit to her old home for a few hours only. Her own mother is not expected to visit her without the special permission of the mother-in-law. The daughter-in-law is expected to conform absolutely to the customs of her new home, and her husband cannot take sides with his wife against the harsh treatment of the mother-in-law even though there be just cause to do so, without being guilty of the serious charge of unfilial piety. A young married couple do not establish a home of their own if the parents are still living. The daughter-in-law in the families of the middle and poorer classes becomes the servant of the household. Her life in her new home will be pleasant or otherwise according to the disposition of the parents-in-law. The influence of the Chinese woman increases as she grows older and has daughters-in-law of her own. She is then treated with a good deal of consideration and respect, but in most cases her training has been along such hard lines that all the sweetness of life has vanished and her highest ideal in her small world is to govern the daughters-in-law with strict authority. Having been made to eat the dust in her younger days she now develops into a tyrant in her narrowed sphere. With a few notable exceptions that has been the history of Chinese family life in every generation for the past four thousand years.



A FAMILY GROUP. Three generations

The Chinese insist upon a strict family life. The breach of the seventh commandment is punished in some parts by cutting off the ears of the male and by the death or expulsion of the female. Yet home life is anything but ideal. The Chinese women have not developed the sense of cleanliness with regard to their household duties. They do not notice filth when they see it. Their sense of smell is blunted. Excepting the few wealthy families, the homes of the Chinese are filthy and offensive in the extreme. The number of rooms which make up the home of the average peasant is seldom more than two or three, and thousands of families live in a single room. Parents and children often sleep in one bed, while another part of the room is occupied during the night by the huge water-buffalo, the family pig, a dog and a number of fowl. These are all essentials in the making up of a happy peasant family in South China.

The construction of the Chinese characters expressing the idea of home life will suggest their conceptions and ideals. The written character denoting "the home" or "a family" is made up by combining the two written characters signifying "roof" and "swine." To have the swine under roof is the original Chinese idea of a home or family. Their word signifying "rest" is made up by combining the symbols representing "roof" and "woman." It may be supposed that the idea is that if the woman is under the roof it will bring "rest" to the whole household. To marry a husband is expressed by a written character composed of "family," *i. e.*, "roof" and "swine," and "woman." If expressed in words it would say that to become a wife involves the duty of keeping the swine under the roof. The word "good" or "excellent" is made up of "woman" and "child."

When the foreign missionary arrives at a place in the interior of China and establishes his home among the people, he at once becomes the object of critical observation. It is his family life that appeals to the Chinese as nothing else does. They will doubt his message and have nothing to do with his religion, but there are very few of the neighbours who are not interested in the events of the foreigner's home life. That constitutes the one element in common with their own lives. It did not take us long before we noticed this, and we concluded that perhaps we might be able to make the best of our opportunities among the people just along these lines for the time being, until the people understood us better. We decided that every Chinese who desired to pay us a visit should be allowed to enter our home, and that he or she would be made to feel perfectly welcome.

THE "OPEN HOUSE" OF THE MISSIONARY

We received visitors from the very beginning of our residence at Kityang. The word was soon passed among the people that all were welcome and that our home was "clean to death" (the Chinese often use the word "death" to express the superlative). Others, Christians and adherents, said our little home of three rooms was beautiful and desired to know whether heaven would be arranged along some such plan. We have often thought what the poor people would say if they could see some of the homes of our well-to-do American Christians. Our home in Kityang has less comforts in many ways than that which an ordinary clerk or artisan in America would demand for his family. On special occasions, such as Chinese holidays, many of the people who live in the city would come out to our mission to spend an

afternoon in sight-seeing and converse with the missionaries. The crowds that came were generally well-behaved and orderly. As we obtained a stronger foothold in the city and won the friendship of some of the city elders and officials we began the plan of inviting these men of influence and authority to a social meal at our home. My wife would of course be at her regular place and do the honours of the occasion. The idea of a woman's sitting at a table with men was something entirely new to the gentry and officials, but these men were open-minded and were willing to learn from the foreigner. The very first gathering of this kind made a deep impression upon them. Later on, several of the gentry confessed to me that if their wives were as intelligent and able as the wives of the foreigners they would also have brighter and better homes. This gave me the opportunity to show them that the fault was not to be found with the poor women but rather with the men who imposed the customs of the family upon them, and prevented them from exerting their proper influence in private and social life. We cannot look for immediate results along these lines in China; there must be a gradual enlightenment and process of instruction before the people will be willing to change their customs. We do know, however, that the example of home life and the teachings of the gospel have proved a great blessing in hundreds of homes, and that the lives of many women have become richer and more cheerful. The fact is, China can never reach its true height and develop into a real strong moral nation until the Chinese women shall take their proper place in the family, society and nation.

The officials and city elders would reciprocate these little social functions. The missionary would frequently

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be invited to their homes to a feast ; of course only men would be present. The wives of the gentry, however, would frequently ask my wife to visit them and some would also come to our home on special occasions. Out of regard to the social customs of the Chinese women the missionary would always be absent from home when they came, either preaching in the villages or perhaps visiting in the city. During late years more women have come to pay a social visit at our home than men. This may be due partly to the fact that the gradual development of our field made it necessary for the missionary to be absent much, whereas his wife was always at home with the children. Christian women passing through Kityang would be sure to call and greet her. The object lesson of the cleanliness and order of the household would have its visible effect in their humble homes, and when visiting the little village churches and calling at the homes of the Christians the writer would frequently, if the case warranted it, commend the cleanliness of the home. Such a remark on part of the missionary has been known to have been remembered by these good faithful women for several years. "Cleanliness is next to godliness," and oftentimes it is noticeable how the homes of the Christians become cleaner as they grow into a deeper spiritual life.

One of the most pleasant of the social receptions at the writer's house has always been the gathering of the preachers and evangelists. Once every two months as the Chinese co-workers came to the central station for the preachers' institute we would invite them to our home for a social hour. Simple refreshments would be served, but these faithful workers always enjoyed coming and we believe much good was accomplished in this way.

Preachers and evangelists who passed through Kityang would always come to our house even though there were no special business to be brought up. These fellow workers bear the burdens of the great fight that is going on in China to-day and they deserve every word of comfort and help we can give them. It is quite certain that if a foreign missionary could but equip a large number of Chinese evangelists and preachers for the great work that is to be done by the Chinese themselves, he would be doing the greatest work after all. These men can and should be enriched and developed along the social side as well as along the religious and moral side of life.

UNPLEASANT EXPERIENCES IN HAVING AN "OPEN HOUSE"

Almost every question of missionary policy has its two sides. The policy of the missionary's having an "open house" for all who desire to visit him has some drawbacks. Apart from the fact that he will be constantly disturbed in the pressing work which he may have in hand, he soon learns that not every person in China is an honest man. He will be surprised to find that after entertaining certain people whom he thought were perfectly trustworthy an article from the dining-room or something out of the study will be missing. Thus we have lost several things which we felt we could not bear to lose, and though we offered rewards the articles were never returned to us. Yet after the lapse of time, we are convinced that in spite of this danger and loss incurred the plan of having one's house open to all the people was correct and one of the best methods of overcoming the prejudice and wicked reports about the missionaries and their work. We did, however, have an experience during

the Boxer troubles that gave us an anxious thought. The missionary's family, because of the unsettled condition of China, were on their way to America, and the missionary had just returned from Hongkong, where he had seen his own on the steamer and said farewell. His faithful cook, who had been with the family for many years, was preparing his breakfast, when he was obliged to run out to buy something. On his return he served the morning rice. With the very first mouthful of food I felt a gritty substance, which on investigation I found to be a small piece of glass. The second mouthful of rice gave the same result and it was found that the entire dish was saturated with fine broken and ground glass. The cook could give no satisfactory explanation. He was a faithful Christian, a man who had proved his worth and trust over and over again. He was entirely innocent, but to this day we do not know who put the glass in the rice or what the motives were that led the person to do it. It is most likely that some one entered the open kitchen during the time the cook had gone out on his errand and put the glass in the pot of boiling rice. But if his motives were sinister why use a substance that could be detected so easily? The Chinese do not masticate their food carefully, and it may be that with their method of gulping things down, a trifle like a small piece of glass would be no obstacle in the *æso*phagus. Still the event proved the value of masticating food before swallowing, and the writer chews his more than ever since that morning's experience.

There is possibility of disease being brought into the house of the missionary by the people at certain times of the year. Measles, chickenpox, smallpox, eye diseases, bubonic plague and many other diseases are often rife

among the people. And yet it is an established fact that the foreigner does not contract a disease from the Chinese as readily as from his own people. At one time lepers lived in a little temple just outside our mission gate. The place was a distinct menace to the health of the family, inasmuch as the mosquitoes would often be driven from the temple to our house by a strong west wind. The writer gave the magistrate the scientific explanation of the way the malaria germ could be transmitted to the human being by a mosquito and also explained that the mosquitoes in China could transmit the leprosy germs from one human being to another. He tried to show him that he ought to prevent any possible danger of such contamination wherever it existed. This explanation was written on very fine paper by an able native scholar and presented to the magistrate. It need not be added that it also gave him a hint of the leper temple close up to our mission house. The mandarin, ever friendly and obliging, had the lepers taken away from the temple at once and before sunset the doors of the temple were nailed tight and a large lock placed upon them in order to prevent other lepers from occupying the place. It is doubtful if without the translation of that mosquito theory we could ever have had that temple closed.

Another unpleasant circumstance that we were subjected to by permitting the Chinese to call upon us at any time was that men who were in danger of being arrested would sometimes come into our house to escape arrest or to give the yamen runners the impression that they stood on good terms with the missionaries and that therefore any attempt to arrest them would be an insult to the foreign teacher. At one time an adherent from another field passed through Kityang and came in to pay us a

visit. The man evidently belonged to the well-to-do class of merchants. He stayed with us for a half hour or more and departed evidently in good spirits, fearing no harm. What was our surprise to learn that this man was seized and arrested just as soon as he came out of our mission gate. He was cast into prison, loaded down with heavy chains, and several hundreds of dollars demanded for his release. The reason for his arrest was as follows: He lived in a large village composed of a single clan. Many of the people of this village had neglected to pay their annual taxes to the government. The underlings of the official did not dare go to the village to demand the tax lest they be mobbed. So they awaited their opportunity, until some wealthy member of the clan might pass through the city. When this man came to Kityang his arrival was at once reported to the proper authorities and they followed him expecting to arrest him, when they saw him go to the American mission to call upon the missionary. They waited, however, until he came out of the house and then laid hands on him. He was made responsible for the wrong of others of his clan. He was wealthy and belonged to the more influential part of the clan and was now held until the taxes should be paid, and a fine thrice as large as the original tax paid to the underlings. The man appealed to us to help him out of his dilemma, but we could not interfere in a case of such a nature. The tax and the "squeeze" were paid and the man was released the next day. If he came to us knowing that he was being followed by the yamen runners, he did us and our mission a great injury; and we had that message carried to him. The fact that he never called upon us after that leads us to suspect that he was guilty of this misuse of our kindness.

But in spite of some of these unpleasant experiences the very fact that we made no distinction, which soon became known to every one, disarmed all suspicion and distrust against us and was a great help in our work. Our experience has been that the kindly treatment accorded to all, and the example of our Christian home, overcame all misconceptions and misgivings regarding the missionary who came to live among them. Not only that, but it made many of the Chinese friendly towards us. The writer once met a man in a village about ten miles from his station who complained that when he tried at one time to come into our house he was told by some one, perhaps by the coolie, that he could not come in. He spoke as though a great wrong had been done to him. I told him in the presence of his neighbours that when he called again to say to the coolie that I had asked him to come; this mollified him. Sometimes the missionary would enter a village to preach the gospel thinking that he was an entire stranger to all the people, when some leading man would come forward and speak in terms of close acquaintance and friendship. Later it would become known that he had visited the mission house for curiosity's sake and had met the missionary and conversed with him. He remembered the foreigner while the latter lost sight of him among the many other strangers that called. It is not necessary to state that our reception in such a village was always more cordial than if the missionary had been an utter stranger.

Then again, at this very time when China is looking about to learn from the foreigner, the fact that we receive the people in our homes acts as a leaven for the spreading of Christian principles. We know of one official who had his house renovated upon principles of

our own mission house, allowing fresh air and light to enter the building. One large room was fitted up in regular, approved American style. He bought foreign furniture and household articles at auction in Swatow, paying in some instances twice the sum the things were worth, and has since then entertained foreign merchants from Swatow and government officials in his house. Another rich merchant, a deacon of the Kityang church, has built a three-storied house for his large family. It is the highest building in the city and has windows on the four sides of the house. The heathen were sure that he was only inviting disaster upon himself by adopting such dangerous methods, but the deacon and his entire family seem to thrive well on fresh air and sunlit rooms. The Chinese method of building will need revision if they are to imitate the foreigner in these things. At the time the deacon was about to build his house the missionary offered to aid him in making a plan which the builders should follow minutely. The deacon, however, thought that such previous work would be unnecessary, and that it would be an easy matter to put up a three-storied building. He remarked, "Teacher, we will develop our plans as the walls go up." The teacher said nothing, but was curious to see how they would come out. The windows were placed as the walls went up and when the time came to put in the beams for the flooring for the middle and upper stories, which was done after all the walls were completed, it was found that one or more of the windows would be cut in two by these divisions, one-half of the window being in the second story and the other half in the third story. But that did not seem to trouble either the contractor or the

owner of the building. The windows remain in this manner to the present time.

It is not only in material things, however, that the influence of the missionary's home life is making itself felt. By seeing practical Christianity in the home they begin to understand the real meaning of some of their beautiful moral maxims which have lost their original meaning, if they ever did convey to the minds a meaning as full as Christianity brings into the individual life. Many of the beautiful ideas of Confucius are finding their fulfillment in the gospel of Christ. And the missionary does well in adopting the attitude that he has come not to destroy the ideals and moral conceptions of Confucius, their great teacher, but rather to fulfill them and to give to them their true significance and worth. This is realized in Christian life, and inasmuch as the Christian religion is not so much a set of doctrines and specific teachings as a life applied to every-day problems, the writer is convinced after ten years' trial that the open house is one of the best methods of bringing men and women in touch with the divine Saviour Jesus Christ.

III

MISSIONARY METHODS IN CHINA

- XI. THE NEW TESTAMENT THE MODEL FOR CHURCH
PLANTING AND CHURCH TRAINING.
- XII. PIONEER SOWING AND PLANTING.
- XIII. TRAINING AND DEVELOPMENT OF THE LOCAL
CHURCH.
- XIV. THE USE AND MISUSE OF MISSION MONEY.
- XV. OPENING MISSION STATIONS IN SOUTH CHINA.
- XVI. CHURCHES AND OUT-STATIONS ON THE KITYANG
FIELD.

XI

THE NEW TESTAMENT THE MODEL FOR CHURCH PLANTING AND CHURCH TRAINING

THE foreign missionary cannot carry on his missionary activities as did the apostles of old, even though he desire to do so. Times have changed, the old forms of civilization have passed away, and the countries in which Christ's ambassadors labour differ widely. Nor is mere imitation desirable in this divine work. Each country and nation has its peculiar difficulties and problems and these can be met only with present day resources and wisdom. And yet, in a larger sense, the study of the apostolic method of church planting and church training ought to be helpful to every missionary. After all there are many incidents in the work of establishing the kingdom of God on heathen soil that are analogous to the experiences of the apostles, and the idea of studying their methods, either for imitation or for contrast, cannot but be helpful to every one interested in the progress of the gospel among all the nations of the earth.

A REVIEW OF SOME METHODS EMPLOYED BY THE APOSTLES IN CHURCH PLANTING

We are confronted at the outset with the fact that the men who undertook the work of preaching the gospel outside of the boundaries of the Holy Land were men qualified and equipped for that responsible work by the Holy Spirit. They were men who had been active in service in the city of Antioch. Had they not been of a

warm evangelical spirit and done their uttermost to win souls in that heathen city the Holy Spirit would not have called them to the larger work. The same principle holds to-day, in that a young man or woman who does not delight in the work of extending the kingdom of God in his or her own city and country will hardly be the right person to go to the foreign field. It seems that the church at Antioch ordained and sent the two missionaries, Barnabas and Saul, to do the work to which the Holy Spirit had called them. There was therefore a human as well as a divine side to their preparation. When the Holy Spirit called them for this special work, He undoubtedly also bestowed on them the necessary spiritual gifts for the performance of that work. The human side of their preparation consisted in active missionary work among their fellow men in Antioch on the one hand, and the leading of a devout and prayerful life before God on the other. So it is still to-day with our young men and women who are looking forward to the foreign field. I would not limit their preparation for this great work to prayer and fasting, but would include their every-day desire to lead some one to Christ Jesus.

These servants of God, Barnabas and Paul, were intent on preaching the gospel to such as seemed nearest to the Kingdom. "They preached the word of God in the synagogues of the Jews." That seemed to be a natural duty, and yet they had to learn that many Gentiles were far more prepared to receive the word of God and to enter the Kingdom than their own countrymen. Still, they were open-minded; they did not consider themselves called to minister exclusively to one part of the people of any country. Their message was unlimited and embraced all men. When the Jews "judged themselves unworthy of

everlasting life" they turned to the Gentiles. Conditions in China to-day are different from those existing in Asia Minor during the apostolic period, and yet we may draw this lesson from the action of the apostles: that no missionary should consider himself called to work for a special class to the exclusion of others, who may, perchance, be more willing to receive the Word. It is a very important work to win the literati and officials of China for Christ, but when that phase of work would exclude the uneducated and the common people, it seems to me that such a plan of missionary endeavour has not the proper spirit to insure its permanent existence, and that it must suffer defeat because of its own inherent defects.

The Apostle Paul had a world-wide conception of the kingdom of God and felt that he owed a debt to every part. He travelled from place to place preaching Christ. Persecutions and threats of death did not have the power to prevent him from carrying out his aim in life. Yet the apostle was not careless regarding dangers, and as he was able, did what he could to protect his life, without surrendering important principles. The missionary in China at the present time needs to adopt the very same methods as the apostles. Almost every missionary living in the interior will be in danger at certain times. He should not be an alarmist, taking every little local disturbance to be a "world-wide event." The native Christians have a right to expect in their religious teacher an example of courage and poise of mind in times when others are excited. During the Boxer revolt some missionaries were a source of strength in South China by their cool and courageous action; others were constantly on the point of a nervous collapse and endangered the critical situation not a little. Missionaries were divided

into two classes in those eventful days. There were the "scoots" and "anti-scoots," *i.e.*, those foreigners who left their places in the interior and sought refuge in Hongkong, and those who refused to leave their posts of duty. The attitude of the foreign missionary during this crisis was reflected in the little Christian congregations under his jurisdiction. The missionary should know how to make even times of distress redound to the welfare of the elect of God.

The Apostle Paul often utilized the results of his missionary work at once. He often received new converts for baptism immediately after their conversion to the new faith. When several persons became believers in Christ in one locality, they were called a church and usually the responsibility of their local church life was placed upon them. At certain times the apostle would send special messengers to these churches, or he would designate one of his co-workers to remain with the young church for a short period. A profitable and interesting subject for the foreign missionary's study is the nature and character of spiritual gifts in the churches established by the Apostle Paul. It is at this very point that the opinions of missionaries differ and determine their attitude towards the young Christian congregations on their fields. The usual view is that these congregations or local churches are unable to regulate their own affairs and must have the guiding hand and mind of the skilled missionary until they have attained a certain growth, when they may be left to take charge of their own destinies. This view naturally appeals to the conservative and thoughtful mind and an error is detected in the reasoning only when we make a thorough investigation into the facts and note that many local churches, so guided, have

taken more than a whole generation to develop into self-supporting and self-directing churches; and that the step from tutelage to self-direction was almost as abrupt as if it had taken place a generation before. The New Testament view is that this newly created organism, the spiritual body of Christ, has life and has been created to work and to accomplish wonderful things. The members of that body should be respected by the foreign missionary as being able to work out their own destiny. It is far better for him to throw upon the church heavy and great responsibilities from the very beginning than to be solving all their local problems for them. The chances are that they could solve them in many instances quite as well as the missionary himself.

It would appear from a reading of the New Testament that the money was a secondary matter in Paul's missionary career. The question of the money to carry on the work of the Church was not allowed to appear prominently in the word of God. We do find traces that the Apostle Paul received aid from certain churches to help him in his work and also that he refused to allow a certain other church to have a share in this matter. The raising of sums of money for the distressed in Judea in the time of famine is allowed to appear more prominently. Conditions surrounding the foreign missionary in countries of Asia and Africa are entirely different from those which the Apostle Paul met when he went to Asia Minor, Greece or Rome. Paul was able to work with his hands for a livelihood when in Corinth, but it would be simply impossible for a foreign missionary to open a shop in central China and earn a living by the work of his hands. The sending out of a large host of men and women to all parts of the earth naturally makes the financial problem

of this stupendous work more prominent. But there is nothing dishonouring in urging the churches to have a large share in the work. Money represents the toil of man's brain and hands, and when the Christian gives his money for the cause of foreign missions he gives a portion of his time and strength to this greatest work committed to men. There is a moral dignity in uniting in this work—a work which must be accomplished ere Christ can fulfill the promise of His second coming. We must send our foreign missionaries to all parts of the world. The churches must raise the funds to send them. The subsidizing of the native churches on the foreign field, however, from one generation to another, is quite another matter. It is a large subject and cannot be settled with a categorical answer.

The Apostle Paul relied simply upon the preaching of the gospel when on his missionary journeys. To-day many missionaries make much use of philanthropy, education, and medical treatment to attract men to the cross. The Christ preached on the foreign fields to-day is a larger Christ than the one preached in the apostolic age. We have in addition to the New Testament Christ the Christ of the past eighteen hundred years. In the apostolic age the servants of God emphasized the value of persecution for conscience' sake as a means of grace more than the missionaries of the present generation dare attempt. In his letters to the churches, the Apostle provided comfort and spiritual sustenance for the persecuted and oppressed Christians. Persecutions still come to men and women who take upon themselves the name of Christ, but somehow missionaries do not always feel that it is a matter for congratulation and joy. Evidently many have lost sight of the real blessing that would surely

be enjoyed by the oppressed if they were trained in the Christlike spirit. Missionaries in China, in this period of storm and stress, ought to be able to utilize the situation for the upbuilding of the Chinese Church.

The simplicity and directness of the gospel message of the apostles is more than noteworthy. The fact that the Apostle Paul refused to make much use of the learning and philosophy of his day is a lesson for the foreign missionary of to-day. Paul was "determined not to know anything save Jesus Christ and Him crucified." It has been suggested that Paul had become convinced that his speech on the Acropolis in Athens did not accomplish as much as the plain truths respecting the cross and crown of Christ would have achieved. There is danger lest we put too much into Paul's statements in 1 Corinthians 2:2. The Apostle was not a narrow-minded man. Let the foreign missionary recognize the good and the virtue and the truth existing in the people to whom he has come, trying at every point to see a fulfillment of God's purpose in their history and folklore and literature. The writer believes that every nation has been prepared by God for the reception of the gospel of Jesus Christ, as much as he believes that God selected grace to be the medium through which this salvation should be made possible for all nations. It will not be a difficult task for foreign missionaries to find distinct traces of God's dealings with the heathen nations in order that they may be better prepared for the gospel of our Saviour Jesus Christ. Thus the best in Confucianism will find its fulfillment in Christ, and some truths uttered by the great sage of China will find their true meaning only in Christian thought and living.

Paul established his churches in the strategic cities and

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centres of the Roman Empire. These churches naturally became the centres of missionary activity throughout the surrounding country. To-day, when the conflict of heathenism and Christianity is perhaps fiercer than ever, we need to study closely the right principle upon which to carry on this tremendous struggle. The evangelization of the Chinese Empire presents in many respects to the missionary of our day the same problems as the evangelization of the Roman Empire did to the Apostle Paul. One of the essentials to a successful and influential missionary enterprise is that the missionary make his headquarters at the best strategic centre possible. It may not be always possible to obtain a footing in the most important city of a populous territory from the start, nor, perchance, can missionary work in a certain territory be deferred until a site at such a desirable centre be obtained ; but plans should be kept in mind to establish the headquarters ultimately at the principal centre, and in no case should missionary societies allow their missionaries to settle permanently in some insignificant town or isolated village. The missionary societies ought to become wiser by accumulated experience, and ought to assist missionaries in their decisions. While there is no gainsaying the fact that a good work can be accomplished even when the headquarters of a mission are established in a small town, yet a wise, statesmanlike policy demands that cities in certain districts which have developed and become government and commercial centres, must in time become also the centres of religious influence and power. This policy is fortunately being observed at the present time more than in the past, due, no doubt, to the fact that it is more possible to-day to occupy larger cities than it has been in former years.

Is it proper for the missionary to make use of his political rights and prerogatives in a foreign land? We know that the Apostle Paul made use of his rights as a Roman citizen when it helped the cause of the gospel. There is much nonsensical talk, at the present time, respecting the receiving by missionaries of government protection when in danger. The fact is, there is not a single country in all Christendom that has made a disparaging distinction between its commercial citizens and missionary citizens in foreign lands. Missionaries, as citizens of the United States of America, are entitled to the same rights abroad as are American merchants, globe-trotters, political or diplomatic agents of our government. Our authorities at Washington will never attempt to make a distinction. A citizen is always to be protected, regardless of his occupation, so long as the latter is not unlawful. Seeking the protection of the American Government over the lives and property of Christian converts is quite another problem. But even here it is very easy for those unacquainted with the facts to give a biased judgment. One of the great burdens that have been the lot of the writer in China has been to observe the rankest injustice done by the Chinese officials upon the poor, unoffending non-Christian people and not to be able to help the miserable and suffering victims. At this period in the transformation of China the Christian convert has much persecution to endure. If the Chinese Government would change her courts of justice so that equity would prevail, and grant religious liberty or even an honest toleration of Christianity, it would not be necessary for the foreign missionary to call the attention of his government to the disregard of the treaties made by China and the United States in respect to

Christian missions. If some people can be indifferent to the sufferings of unfortunate women and children, they ought to know that the missionary cannot be unmindful of these barbarities and that he is constrained to seek every lawful means of saving life and property. There is of course a possibility of misusing this right and privilege, and care must be exercised in the matter. Foreign missionaries cannot afford to allow any abuse of their influence. They are morally bound to be thoroughly convinced as to the justice of the case before they appeal for aid in behalf of their converts. In the days of the Apostle Paul, men were not attracted to the Christian faith from any other motives than the spiritual. In China, however, there are to-day many motives that might induce a man to become a Christian adherent, any of which may be worldly.

From the very beginning of Christian missions it has been difficult for two leaders to direct helpers and to work the same territory together. The experience of Barnabas and Paul respecting the young man Mark has taught many missionary societies the wisdom of appointing a specific field and sphere of work to each man. The best organized societies have found it expedient to have each man responsible for a definite field. Experience has shown that in this way harmony, which is absolutely necessary to a successful work, can be easily assured.

CAN NEW TESTAMENT PRECEDENTS BE APPLIED ON THE FOREIGN FIELD TO-DAY?

Many acts of the Apostles cannot constitute precedents for us to-day, but foreign missionaries can carry on this divine work in the same spirit as they. The Holy Spirit

has not abrogated his power and work, and our present conquest on the foreign field is but a continuation of the campaign begun by the Apostles. The Holy Spirit still works in the same way in the hearts of men. The Acts of the Apostles affords us a valuable source of information and in some respects also a guide; yet the ever-present Spirit of Christ will supplement the Scriptures whenever the ambassador in foreign lands needs guidance.

This does not imply that the missionary of to-day neglects to apply the methods which were used by the Apostles. In addition to apostolic methods we have added others that in a measure have buried the simplicity of the apostolic campaign. Methods of missionary activity have changed as much as those of war. There is more deliberation and preparation, there is more system and combination of effort, but in the last analysis the same aim and purpose are there. Perhaps many of the victories of modern missions are achieved *in spite* of our splendid systems of to-day. The real essence of his work appears when the missionary meets the individual native in some lonely place in China, just as was the case when the Apostle Paul planted the faith in pagan Europe. The reality of the divine work when a burning soul kindleth another soul, is still the same in spite of the glamour and system of missionary organization back of the burning soul. The communication of the wondrous message of Christ's love is still the same and it is still the work of the Spirit to open the heart of the soul receiving the message.

He who reads his Bible and knows also something of our present day foreign missionary campaign must be impressed with the closer supervision over newly-established Christian congregations at the present day than

was the custom at the time of the Apostles. The latter gathered a few Christian disciples together and then soon departed in order to go elsewhere and preach to others, leaving the new converts with an elder appointed from among their own number. The foreign missionary of to-day would not dare attempt to carry out such a program for fear of evil results. Perhaps certain nations among whom missionaries labour at the present time have not the ability that the people had among whom the Apostle Paul laboured ; but the Chinese certainly are not inferior to any of them. Why do we not let them direct their own church affairs ? Is a close foreign supervision necessary for their spiritual development ? It is possible that less ecclesiastical red tape and more apostolic simplicity would be conducive to the growth of a very strong Chinese church. Perhaps some of the officers of our missionary societies would not be able to recognize the denominational type, but that would be a decided gain also in many instances, as far as the welfare of Chinese Christianity is concerned.

Closely connected with the foregoing is the use of foreign money. Let the missionary societies refuse to subsidize the local churches and to pay the salaries of thousands of evangelists, and foreign supervision would soon be in jeopardy. Not that there need be strife and enmity between the foreign missionaries and the native Christians, but the Chinese have a keen sense of justice, and with them it is a common axiom of life that if a man pays for a thing he has the right to direct and control it. It is also a law in the kingdom of God that personal work and responsibility create a strong type of Christian character. Is it possible, then, that by subsidizing the Chinese churches we are defeating the very ends we are



A PREACHER AND HIS WIFE,
Ungkung, Kwantung Province

trying to attain? How did the Apostle Paul make use of the money sent to him for his work?

Then again, there is the office of the foreign missionary; is it a permanent one? Hardly that. But the establishment of strong Christian institutions all over China, built with foreign money, gives the impression to the Chinese people that the foreign missionary has come to stay for all time. It is essential to the prosperity of these institutions that the local native churches become deeply interested in them. This can be accomplished only by promoting native leaders to a large share in the responsibilities of such institutions. The evangelical spirit of the churches, rather than intellectualism, should be felt in these institutions. This would involve a diminution of foreign control in the whole matter of our Christian institutions, but it would help much to develop the native Church and to make it strong and indigenous and independent, so that even the greatest enemy of foreign missionary work could not charge the native church with being a foreign institution, as has been the case up to the present time.

Active participation in foreign missions results in widening the conception of the possibilities of the Church of God. Christianity as conceived in Jerusalem would have been an impossible religion for the nations of the world. It was necessary to counteract this provincialism by the strong character of Paul, supported by his missionary experiences. The conference regarding the status of Gentile Christians, recorded in the book of The Acts (15th chapter), not only resulted in obtaining soul liberty for a certain number of Christians; it made the religion of Jesus a world religion and thus saved its life. It is a thousand pities that so many of the leaders of the Church

during the past eighteen centuries have failed to apply this basic principle of their religion. These spiritual leaders have often given themselves up to dreams of political ambition. They became men of influence in some petty kingdom instead of taking their appointed places as leading lights in the world-wide progress of the kingdom of God. Some became provincialists and established a state church, a national organization, instead of insisting on establishing the international brotherhood of the Kingdom. Then there was also the selfishness of scholasticism, when leaders of Christendom gave their entire attention to theological dogma and set up formulas and creeds for other Christians to accept, instead of expending their God-given powers for the establishment of the gospel in heathen lands. But since the Church finally has realized her duty towards the heathen world the reflex influence upon her has only been of great benefit. It is true to-day as in the days of the Apostle Paul, that the doors of the nations opened as the messengers were preaching the word. The door to Europe opened while Paul was itinerating in Asia Minor, and in our own time one country after another has been opened for the gospel message.

THE APOSTLE'S METHOD OF CHURCH TRAINING

The Apostles revisited the churches they had established. We read that the Apostle Paul appointed elders over certain churches on one such occasion. No doubt the selection of the men appointed was made at the request and approval of the local churches. Many years must have elapsed ere the Apostle was able to visit these churches again, and it may rightly be doubted if he ever did visit them after that. These facts indicate that the

Apostle placed confidence in the ability of the local churches to manage their own affairs. At certain important centres he established his headquarters for several years at a time.

The Apostle did not cut off his relations with these churches, but as opportunity offered corresponded with them, aiding them in solving difficult problems, comforting and exhorting them in their faith and practice. We may take it for granted that many of the epistles of the Apostle Paul have gone astray. His daily care for the "churches that are in Christ Jesus," was a passion of his life, and nothing brought such joy to his heart as the knowledge that they were steadfast in faith. The foreign missionary needs to be a true shepherd, ever ready to aid with words and deed if asked.

In matters of church discipline the Apostle held that the local churches were able—or ought to be able—to regulate their own affairs. Christians ought not to go to law against one another. The weakest brother ought to have sufficient spiritual gifts to act as arbiter and to establish peace among brethren. Missionaries in China do well to take it for granted that the weakest Christian can arbitrate a quarrel among his own people better than the missionary can. Going to law against one another is of course frowned upon as unchristian, though the ever-present desire of the Chinese to engage in litigation often makes it an impossibility.

Paul kept the churches informed as to his travels from place to place. They were also cognizant of his conflicts and trials. The great Apostle did not consider it beneath his dignity to ask for the prayers of the little churches for himself and the cause he represented. Perhaps he was more favourably situated than the average

foreign missionary to-day. The white and yellow races do not have the same ideals and needs: hence it is perhaps more difficult to establish intimate relations between the missionary and the native Christians. And yet much can be accomplished. The love of Christ can do wonders, and it is nothing less than miraculous to observe the love and esteem often existing between the foreign teacher and the native disciples.

The Apostles gathered about them young men who had the confidence and trust of the church. These men became efficient co-labourers, and after the death of the Apostles were leaders of the Christian cause. The greatest work of the foreign missionary is to gather a number of select men and to train them in the active work of preaching the gospel, that they may become the shepherds of the flock.

The ministry of suffering for Christ's sake is emphasized in the word of God and the Apostle Paul made much use of it as developing spirituality. The experience of the writer has been that a certain amount of persecution has usually been found beneficial to the Chinese Christians, but when the torture was prolonged it often excited the passions, not only of the persecuted but of the entire church. Sometimes, indeed, the Christians would become restless at the quiet demeanour of the missionary and would urge the latter to get the Chinese authorities to punish the persecutors. This spirit of revenge causes the missionary many unhappy days. The native Christians note the indifference and heartlessness of their government in regard to the sufferings of their fellow Christians, and some fall into a chronic dislike, bordering on disloyalty, for the present Manchurian Dynasty. But the missionary in China teaches, in season and out of season,

that it is their duty to pray for their government, that God may direct the hearts of the rulers to consider the just cause of the Christians. The Chinese Christians have always prayed with enthusiasm for the present emperor, Kwang Hsu, and his practical retirement from active participation in the affairs of the government several years ago filled the hearts of the loyal ones with dismay. The Church of Christ in China will in the near future have to undergo many of the experiences which the apostolic church had to endure by reasons of the upheavals and catastrophies of the old Roman Empire.

XII

PIONEER SOWING AND PLANTING

THE arrival of the foreign missionary in a new district will naturally cause a sensation. The fame of the foreigner has penetrated the interior of China, but many of the common people have never seen one of them even up to the present time. The people are usually alarmed at the announcement of his arrival and every act and gesture is keenly observed by scores and even by hundreds of people. Tact and good taste on the part of the foreign missionary, however, will at once put the people at their ease and in most instances they are eager to hear some words from his lips. It would be unwise if he should begin at once to speak on religious subjects. Experienced missionaries all agree that the best way to win over a promiscuous crowd in a town or village is to address one of the oldest men present and to inquire as to his age, followed by the inquiry as to the number of his grandchildren. This makes an opening. By the time you have congratulated him on the fact of a large progeny, as invariably is the case, the people round about have become sympathetic; for they feel that you have placed yourself on their level and are actuated by the same motives as they. Questions will soon be put to the visitor, and the more willing he is to talk to them about their own affairs the more he has prepared his hearers for the important message he is about to deliver. A set speech or talk that would exclude interruptions is unsuited. It is best to ask questions about general subjects, viz., prospects of crops, trade, and so forth.

The missionary who can enjoy a laugh with the people and yet not throw away his dignity as a teacher has won half the battle of gaining a willing audience. The Chinese are in fact the most teachable race on earth. The foreign missionary has a superabundance of material with which he can interest people for hours if need be. He may, as American missionaries frequently do, interest them by describing some of the methods of our western farmers, which naturally sounds to them like fairy-tales. It is but one step from the subject of crops and harvesting to the Final Cause of all these things. They are always interested in the story of the creation, of the giving of the ten commandments, and the life of our Saviour. The fact is that some of the most blessed experiences in the life of the missionary come in preaching the truth on virgin soil. The results are sometimes quite surprising, and often he finds souls who have been waiting for the salvation of God, and are quite eager to accept his message.

There are various methods of evangelization in China. The missionary can change his methods quite frequently, for the opportunities for evangelization are always offering themselves in China. He may choose to go to the people, and in a new district this method may be the best, in order that he may know thoroughly the field on which he is to plan and direct the great gospel campaign. He will want to know and see every important town and village in his field and note the different dispositions of these places. He will find that there is a decided difference between towns in receiving the foreigner and his message. As a wise master-builder he will establish his Lord's cause in places where the "least resistance" was manifested. It is almost too much to expect a hearty welcome for his message in a new district, except it be

for sinister motives. In very hostile districts missionaries have found it necessary to remain at their headquarters the greater part of their time, waiting to receive and instruct those who were bold enough to come. A preaching hall on the main thoroughfare of the town or city has always been found a profitable method of disseminating the truth. The moral teachings and common honesty of the Christian religion receives the concession of its reasonableness even in the most hostile districts. The good use of tracts and books in evangelistic work should not be overlooked. The printed page carries with it more respect and reverence in China than perhaps in any other part of the globe. The evangelistic work in our hospitals can be made a great blessing if efforts are made to instruct the convalescent in-patients, rather than the crowds at the dispensary, though this work need not be neglected.

The present conditions in China make it certain that undesirable and unworthy individuals will try to get on friendly terms with the missionary. If these men came to receive religious instruction, no objections could be offered to their coming. They do not come for instruction, however, but rather to obtain the aid of the foreigner in their bitter contest with enemies. These men are, as a rule, not frank enough to confess their real motives. As a rule they know that the mere fact of their attending the religious services at the missionary's headquarters will be sufficient to frighten the enemies, who in ignorance of the true aim of evangelical missions, confound the work of the American or British missionary with that of the French priests. It has already been stated that the latter have received the status of magistrates and that they make much use of their consequent

influence at the yamens or courts of justice. The Chinese believe that all foreign missionaries can exert an influence upon the officials; hence those who are in distress come to the mission headquarters, hoping that they as "converts" will also receive such aid as will be found necessary to relieve them of their oppressors. The coming of such men plays havoc with the best interests of Christian missions. Foreign missionaries, who are laying foundations, need to fortify themselves against this serious phase of the work more than against any other single factor.

MOTIVES OF THE CHINESE IN INVITING A MISSION TO THEIR TOWN

It is no easy task at times for an experienced missionary to decide whether to accept an invitation from Chinese adherents to open missionary work in their town or not. He knows from experience that the people will come to him from motives that are directly opposed to the gospel teachings.

People who have been engaged in clan fighting among themselves may, because of impending punishment by government officials, seek to induce the missionary to come to their town and open a meeting house. They hope that their presence, in large numbers, at the religious meetings will so impress the missionary as to lead him to address the authorities in their behalf, and they thus may escape the usual consequences of their wrong doing. Christians are not supposed to fight, rob and kill, even in China, and the fact that the missionary might be induced to write to the authorities, claiming to have a large body of Christians among one side of the combatants, might not only relieve them from threatening

punishment but indirectly put the blame of the whole trouble on their opponents. But the Chinese officials are men of experience ; they know their own people, and take little notice of the claim that they are Christians, except perhaps when they maintain that they have united with the French mission. No Chinese magistrate, if he has any regard for his future official career, will punish such without first conferring with the French priest. Such an act would be considered an outrage and would be reported to the bishop at once. The latter would bring pressure upon the French consul and Chinese vice-roy. The usual result of such incidents for a number of years has been that the local magistrate received a reprimand and therewith the French converts were vindicated. There has been too much of this going on in all parts of China. It is cause for astonishment that the Chinese Imperial Government has tolerated such unwarranted interference and has not denounced the decree which granted to the French priests official rank, and at the same time forbade any foreigner from interfering in a lawsuit when no religious principle is involved. It will have to come to this sooner or later, that is certain.

Again, some become adherents when a clan fight is yet only prospective. They do not want fighting nor do they want to be compelled to pay towards the costs. They know from bitter experiences the cost which it involves in lives, money, suffering and time. They reason that by becoming Christian converts, they cannot be compelled to fight nor to pay the customary tax for the raising of funds necessary to carry on the fight for clan supremacy. They know also that at the end of the conflict, when the officers arrive to punish and fine the participants, the bona fide Christians, those that can prove

that they were Christians ere the conflict began, will stand a good chance of escaping punishment. These men, then, come to the mission headquarters and receive the gospel message week after week. Shall the missionary enroll them as adherents? These people may live a full day's journey from the nearest mission station. It will involve the loss of three days every time they come to the meeting. Perhaps they will ask the missionary to open a meeting house at their village or town and to send them an evangelist to be their leader. They may also offer to pay a large portion of his salary. What shall the missionary do? There is a certain amount of danger involved in sending an evangelist, and yet to refuse every opening of such a nature would be to stultify his missionary spirit.

In China, "Might makes Right," and a clan, village, family or individual that is weak must bear the double burden of sorrow and oppression. It is only natural that such a clan or village should try to escape from under the heel of its stronger neighbour. Unfortunately for the purity of Christian missions the Chinese have conceived the idea that if they, during the period of their subordination, become converts of the missionary's religion, he in return could not well refuse them such aid as he might be able to offer them; and if it should be possible to turn tables upon their oppressors—that would be filling their cup of joy. Nothing is so sweet to a Chinese as a strong and lasting revenge. It gives him "face," and that is what makes life worth living. Should then the foreign missionary open a mission station among a clan that is known as the weakest in its vicinity? If he refuses he perhaps will never be invited to come into that district, for the stronger clans have no use for him. The strong

and mighty, those heartless forces in China, consider the missionary a disturbing factor; the weak unfortunately look upon him with the hope of through him becoming strong, rather than righteous.

Cases of litigation induce more Chinese to come to the mission centres than any other single reason. The fame of the success of the French missions in protecting their converts has permeated the empire, and the uninitiated do not discriminate between the various missions, but suppose that they have all been established for their private benefit and to help them out of their troubles should they deign to enter the mission premises. It would, however, be unfair to give the impression that only the French priests have made the mistake in rendering aid to such men. Protestant missionaries, in the past, have also taken up cases. Evangelical missionaries in China ought not to complain if the Chinese in their district have not yet made a clear distinction between the principles governing one mission and those governing another. A missionary who sets his face as flint against lowering his ideals of missionary work to the plane of a court of justice need not *always* be troubled with that class of men who come not for spiritual instruction but simply to get aid to help them out of a trying position.

A motive with which the foreign missionary may have more patience and yet which is far from the ideal, is that Christian converts can get along more comfortably in life than those worshipping idols. They may have noticed that the Christians do not pay the usual heavy taxes connected with idolatry. Christians can even dare to take over haunted fields, plough them and plant rice without any harm resulting. They are known to live more soberly than their neighbours, and consequently, instead

of being in a poor and unpromising condition, seem to be well-to-do and happy. The Christians, to be sure, are not loved in their village, but the poor and weak families, though heathen, are made to bite the dust constantly by the stronger elements ; and it is not surprising that the comparative ease and comfort of the Christians when the persecutions cease (as they do in the course of time) should be an object lesson to them. The very fact that the Christians are actually and positively free from the fear of demons, is in itself a miracle and always causes surprise and wonder. And when the Christians boldly proclaim that this liberty can be enjoyed by all, the people bound captive by their superstitions can hardly believe that the message is for them. Some are bold enough to come to the mission from just such a motive. Truly they are building better than they know !

Only in rare instances do men and women come at first from a purely spiritual motive. It does happen that some who have wasted long and dreary years with the weariness of Buddhism and the absurdities of Taoism are still longing for something that *can* satisfy the soul. Such people accept the truths almost instantly, and though they lack the fuller teachings of the gospel they soon obtain a saving knowledge of Christ. Old though they be, the transformation of such in life and habits is most remarkable.

In mentioning the various motives that lead the Chinese to seek instruction from the foreign missionary we must not forget the important fact that in many instances the people come with mixed motives. The clan that has been fighting with its neighbours until nearly every family has suffered, may have certain people in its midst who not only long for better physical conditions but who

also desire more spiritual light. One or another may have heard the foreign missionary preach a sermon or talk to a crowd ; the message found lodgment in his soul and he has told his fellow men about it ever since. Then again it need not follow that because the clan has been fighting with its neighbours at the command of the elders all of its members are depraved men, delighting in pillage, plunder and murder. The results of sin in China as in every other country are often self-corrective. Men become wise through suffering, and to such the message of peace, love and eternal life is indeed a welcome one, as every foreign missionary of experience in China has seen.

The foreign missionary must decide each case on its own merits, whether he will accept an invitation to open missionary work or not. The same is true in the recognition of individuals, coming to the chapel to attend religious services, as adherents. The welfare of his work demands that the foreign missionary refuse to allow some men to pose as Christian converts. In making his decision there are certain principles that must govern, and the first of three important questions to ask is, whether the opening of a mission station at a certain place will compromise the ideals of his religion ? The second question that must be answered is, whether there are a sufficient number of men at that town who are receiving the word with a sincere heart ? If such is the case then there remains still a third question before he allows the name of his mission to be used in the new project, namely : is the understanding between the adherents and the missionary clear in matters of litigation and other civic troubles ?

It is evident from this that at the present time foreign

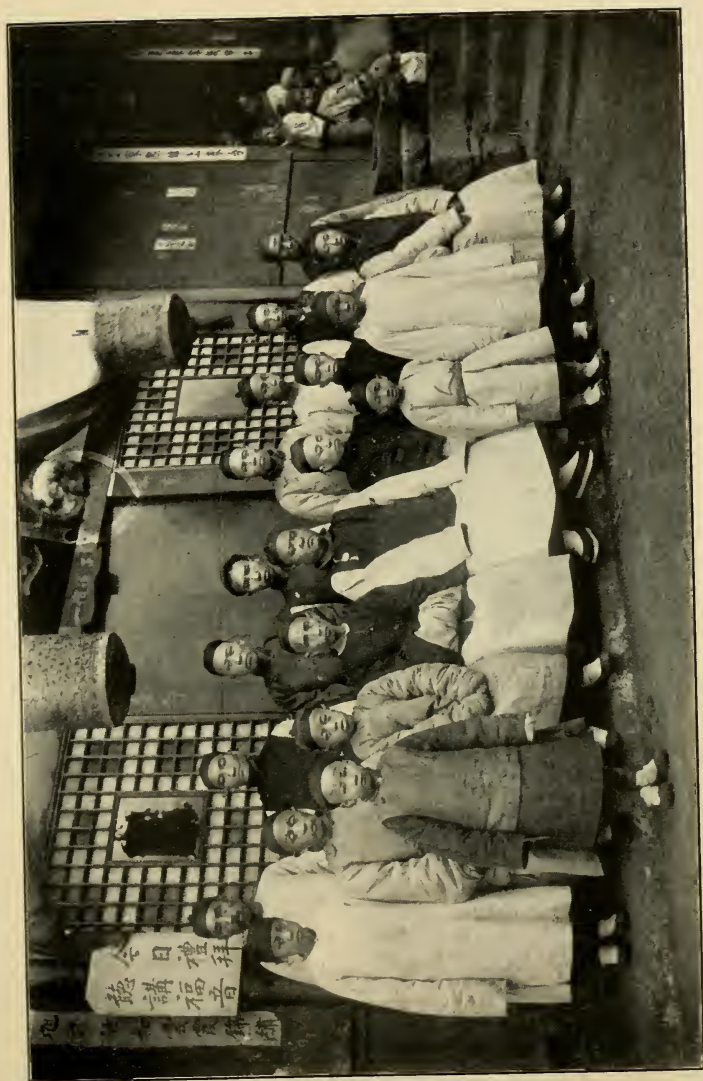
missionaries must be circumspect in the planting of the church in China. They will have to investigate whether the local condition of any place proposed for occupation by his mission are such as will not bring Christian missions in disrepute. It will not always be an easy task to decide. Conditions and facts obtainable do not always make the issue clear enough for quick decision. The foreign missionary given to idealism will have a distressing time in China. Conditions in that country make the true, the beautiful and the good almost impossible in the life of the common people. The missionary not only finds that sights and smells offend; he is often at his wit's ends to understand how a nation like China could have existed all the years with such a low regard for truth and righteousness. Yet by the very nature of his calling he is helping them to higher ideals, and he will have abundant opportunity for establishing the kingdom of God among men. Though they may not understand the laws of that kingdom, the fact that men come to him for instruction should inspire him with courage to give them the very highest ideals possible from the very start. The probabilities are that a new mission opened with these safeguards will not draw to it people in large numbers. The experience of most missionaries has been that a new mission beginning with a few tens of men is always more desirable than many hundreds. Individual work counts for more on the foreign field than even in the home country.

A NEW CONGREGATION IN THE HOUSE OF GOD

It would be a mistake to suppose that the Chinese who invited the missionary to open work in their town are Christian in anything but name. They have given up

idolatry and come to the newly established mission for instruction, and that constitutes them Christians in the eyes of the heathen. But let us look in upon a typical congregation of new adherents.

An old house in the town has been renovated and a number of benches placed in the room. The people are standing about in groups smoking their pipes and talking as usual in loud voices. Their language is still filthy and their expressions show that the Christian moderation and love have not yet taken possession of them. Their habits are still the same as those of the pagans. Word is given by the evangelist in charge that the time for meeting has arrived. At the signal every one cries out, "Li-pai!" Worship! Those who have not yet done so untie their braids, done up in a top-knot, and let them fall down the back. Each takes a seat, every man talking in loud tones to his neighbour. The evangelist finds it necessary to tell the audience to be quiet, and in order to give them something to do calls out the number of a hymn. Some ten or more may repeat the number in a loud voice, without the least thought of any disturbance. After a number of hymns have been sung the evangelist announces the lesson of Scripture and begins to read, when a man decides that he wants to turn to the page of Scripture too, but, having missed the chapter and book, calls out in a loud voice to ask where the lesson is found. Several, including the evangelist, inform him. At this point, just as the evangelist is about to resume reading, he spies one of the late-comers sitting on the rear bench smoking his pipe. He calls upon him to put away his pipe, and at once quite a number from the audience turn, crying, "No smoking," each one of them being convinced that he did his share towards keeping things in



CHINESE AT A CHAPEL "HALL OF TRUE DOCTRINE"

order. They listen with reasonable quietness, excepting a disturbance or two by late-comers who perhaps have deposited in a corner a basket containing potatoes or live chickens or even a pig tied up securely. There is very little reverence shown in their demeanour, and the missionary finds himself growing indignant within him as he observes the lack of this, which seems to him absolutely necessary for the proper development of a true spiritual life.

It is of great importance that a faithful Chinese preacher be placed in charge of such a new work. His responsibilities are very great, and his spiritual strength or weakness will become evident among the adherents who have received his teaching. The preacher is tempted by the conditions of the new mission to do things that would not be expected of him at an old station. He is asked to aid in every conceivable trouble, from a threatened clan fight which he is called upon to arbitrate, down to the petty quarrels of women about their children. If he is avaricious it is an easy matter for him to make money aside from his salary, but by doing so he loses the respect of the better class of men and his usefulness as a spiritual leader is over. Many missions have lost men who have become victims of avarice at such newly-established places. It has become a standard rule with many missionaries to send only the very strongest men to such new openings.

The relation of the foreign missionary to these new stations should be well defined and uniform. Pressure will be brought upon the native preacher by the adherents to use his good offices to gain the missionary's help in this or that case of litigation. The preacher, while knowing the rules of his mission, feels that he must

do something to satisfy the adherents and to remove the responsibility from his shoulders. He presents the case in the most favourable light, for if the missionary should offer to render any aid it would be a distinct victory for him and he would be "*persona grata*" to an increasing circle of friends. But the foreign missionary knows the power of precedence. The Chinese are not slow in noting some favour to this or that place, and a discrimination at a later time against another place would not redound to his credit as a leader.

Questions of finance in a new mission will also have to be solved. It is common for the Chinese who have a case on hand to pay a very good salary to a preacher if they can entertain hopes of receiving yamen aid from the missionary; or if the preacher is a good man for settling quarrels, etc. It is to-day a mooted question whether it is wise to allow adherents who have a case of litigation with no religious import, to ask the help of mission workers. Growing out of this problem of asking the native preachers to become arbiters of all sorts of civil and worldly affairs, is the important question of allowing adherents, who have not made considerable advance in spiritual enlightenment, to contribute any money towards the support of the preacher. This may seem to the reader an extreme position to take, but the pagan Chinese do not give something for nothing. They expect to get aid if they make a contribution, and the missionary who fails to see it is deluding himself. The writer was present at an occasion at one of his outstations when money for the preacher's salary was being raised for the coming year. A well-to-do old man was finally asked whether he desired to add his name to the list as all others had done. He remarked that he hardly

had made up his mind yet. "Last year about this time," he said, "I gave \$2.00, and also asked the church to pray for my lame leg. I gave the \$2.00 but I still have the lame leg. I will see later on what I can do." Of course he was set right in his theology by a number of Christians, but his case is not isolated by any means, nor do all expect aid only by prayers either.

And yet it would be a mistake to ignore the importance of teaching a congregation from the very beginning to make a substantial contribution towards its own self-support. Experience has taught that such congregations that have been aided financially for twenty or more years have been slower in becoming self-supporting churches than congregations formed many years later, but who were expected from the beginning to raise a share of the expenses necessary to carry on the work in their own locality. As with everything else in Christian missions, the Chinese need to be taught what is proper; the missionary cannot take anything for granted. It is line upon line, precept upon precept.

In order to establish a mission of real permanent value the missionary must insist that the male adherents allow their wives to attend worship. An outstation can never be considered fully established until the men lead their wives, mothers and children to worship at the chapel. True church planting can be done only when the family is under Christian instruction. The individuals who have become Christians, but who fail to lead their relatives to Christ, cannot exert that influence which the Christian family does. The individual dies and that is the end of his influence in the life of the church. When, however, the family is Christian the faith of the parents lives on, as it were, in the lives of the children and the work of es-

tablishing the kingdom of God on heathen soil becomes more thorough in the souls of the children than in the soul life of their parents. The important fact of the influence of a Christian family life upon the social life and community in a country like China cannot be overstated. The missionary labours to bring individuals to Christ in the first instances but the Christian lives of many families in China will hasten the coming of the kingdom of God as nothing else can.

XIII

TRAINING AND DEVELOPMENT OF THE LOCAL CHURCH

THE problems connected with the ingathering of the first converts, forming the nucleus of a Christian church, are manifold. Care must be taken in the choice of those who are first baptized. They will be looked upon by others as guides to be followed. In China, as in other countries, the first converts usually do not come from the best classes of the inhabitants. But this fact makes it all the more desirable that the first Christians be men and women who have experienced a change in their lives. It often happens in God's own mysterious way that men who are in disrepute with their own neighbours are the very first who accept the teachings of Christ, while the more respectable class refuse to identify themselves with the work of the missionary. The grace of God cannot be limited, but the future prosperity of the mission and the reputation of the gospel which is preached demand that the first converts be men who not only have undergone a spiritual change but who are recognized by their neighbours as men living new moral and social lives. It is only the changed character of the first converts received as church members which will challenge existing conditions and which will prove to be the determining force in making a place for the Christian church in that territory. For that reason the foreign missionary in China should be slow to receive men and women as candidates for baptism and church membership. For if they should be found

lacking in true spiritual life or if they are not proving their calling by purified lives, manifest to all their heathen neighbours, the missionary has only added greater difficulties to his future work for having received them into the church. In this matter above any other the missionary must be inexorable in demanding the most rigid moral and social rectitude. The converts may still be children in spiritual matters, but the welfare of the young church demands that these first members be men of clean hands and spiritual conception.

But the test of their spirituality is not as easy as it might seem. The Chinese are given to a practical exercise of their faith rather than to mystical contemplation and enjoyment. Rarely, if ever, does one hear the Chinese Christian speak about his emotional experience of religion in a prayer-meeting. This has led some to maintain that the Chinese do not have a deep conviction of sin. This is evidently a mistake. There are many thousands of Chinese all over the country who have undertaken long and tedious pilgrimages in order to obtain release from sin and to find peace of soul. The Chinese do, however, express their religious sentiments and experiences in a way quite different from that of Western peoples. With the Chinese Christians it is the recital of what they have suffered or had to endure during the past week that affords interest and appeals to the Christian congregation, far more than any attempt to explain subjective views or feelings as to a certain biblical truth. He who has suffered the greatest persecution and lost his earthly possessions will not fail to stir up the interest of his fellow Christians, and his words will be helpful in the prayer-meeting. These recitals of bitter persecution become frequent at every new outstation as soon as the

Christians refuse to pay the customary tax for the maintenance of idolatry in their villages, or decline to participate in the worship of the common ancestor. Chinese Christians believe that when a man or a family suffers persecution for His Name's Sake they are entitled then to become proper applicants for baptism. But care needs to be exercised that the persecutions are really for the sake of the gospel and not the outgrowth of an old feud. The foreign missionary can easily be misled, but it is difficult for the natives to be deceived by one of their own number.

THE ORGANIZATION OF THE LOCAL CHURCH

After a number of converts at an outstation have been baptized and received into the church, the next step will be the organization of the band of Christians into a church. The question has often been raised as to the necessary requirements for establishing a local church. There have been some who hold that when a body of Christians are able to be entirely self-supporting in all their financial obligations, they by that fact are entitled to recognition as a church. That is quite in accordance with the Chinese way of doing things. When they pay towards the maintenance of any organization they expect to be a factor in the running of it also. Now while this proper effort for financial independence should be recognized, it would nevertheless be a mistake to allow the ability of raising a certain amount of money to be the criterion. Others have suggested that when the baptized Christians reach a certain number they then be recognized as a church. But numbers are not always a satisfactory guide. A limited number of Christians may at one place have greater ability to regulate their local affairs than a

larger number at another place. Nor will the opinion be found satisfactory that would recognize any body of Christians as a local church as soon as they themselves demand it. Such a method may answer well in some cases but in others much harm could result. Then there is the ordained preacher who may be serving a congregation for a year or longer. In that case the ordinances of Baptism and the Lord's Supper could be observed without reference to the foreign missionary. Such a congregation would for all practical purposes be like a local church, self-governing and self-directing. But what would result if the ordained preacher were to leave the congregation for another and an unordained man take up the work? A congregation of believers attains the status of a church apart from the possession of an ordained man. This is also true in a real sense in the case of external authority. A number of missionaries or a committee may adopt a system by which a congregation may be recognized as a local church, but that is simply an external recognition of a supposed spiritual growth. A Christian congregation can become a church only by its own spiritual growth. No external system can make it a real living church, though they may be able to grant the status and the name. We must mark the difference between essentials and non-essentials, between the divine plan of a church and human additions to that plan.

There is no biblical reason why a council should be called together to recognize a congregation of believers as a local church. That is ecclesiasticism pure and simple. While the system of calling a council answers the needs in home countries very well, missionaries on the foreign field must not place ecclesiasticism about the necks of the young Chinese Christians. They have no

right to make the ability to raise money, the number of Christians, the possession of an ordained pastor, or any other external condition the necessary qualification for the attainment of the status of a local church. The only essential is the inherent spiritual life of the believers themselves and the conforming to the New Testament as the guide for their daily living.

The writer has become convinced that a congregation of men and women can be considered a living local church only where the baptized Christians have such spiritual gifts that they themselves are able to carry on their religious meetings. There should be men with the gift of prayer and with the gift of exhortation. They must have the ability and gifts necessary to carry on their religious services at their own place apart from the aid of a preacher called from another place. When a body of Christian men and women unite themselves for regular worship on the Kityang field, having the above-mentioned spiritual gifts, the missionary knows that they have all that is necessary to constitute them a local church, because they are in fact already the spiritual body of our Lord Jesus Christ in that locality. Observation on the field has taught the writer that when a body of believers at an outstation are able to perform their own services of worship they very soon ask that the ordinances, Baptism and the Lord's Supper, be observed at their place of worship. When they have become developed to such a degree he would consider those men and women entitled to the name of the Church of Christ Jesus even though they may not be more than five or six members. It sometimes happens that though a band of Christians may have the necessary spiritual gifts to direct all their religious services, if need be, they still fear the

probable results that may follow if the rite of Baptism is observed in their locality. This fear must be overcome, and when it is conquered, there is no reason why such a congregation of believers should not be classified as a local church. This development of a congregation into a church is a growth and not an external act, and it is therefore impossible to say just when the church began. As far as the external recognition is concerned there may be certain ceremonies connected with it, but that would be what a birthday party would signify on the twenty-first birthday of a new citizen of his country. He would be a citizen just as well even though there had been no birthday party. So with the little churches on the foreign field. The time may come when the Chinese of their own accord will want to establish these semi-social-religious customs, but the foreign missionary must not introduce them with the absolute essentials of the New Testament. When the Chinese churches regulate such things among themselves, as they surely will in time, they will know where to place the emphasis and what to consider as non-essentials.

THE RECEPTION OF CANDIDATES FOR BAPTISM

It is a wise policy to place the responsibility of receiving applicants for baptism upon the native Christians themselves. This does not mean that the missionary has no share in the matter ; he will always take a deep interest in those who are to be baptized and will be found ready with advice and help for the Chinese leaders, but a wise missionary will get the Chinese to do as much of their own church work as is consistent with a healthful growth. The examination of the candidates for baptism is always of great interest. Usually the first examination takes place

on a Saturday afternoon before the Sunday on which they are to be baptized. The deacons, preacher and a few of the leading members of the church are expected to be present. The foreign missionary or an ordained preacher has arrived by the time the examination begins. The names of those desiring to be baptized having been given the Sunday before, the names are called off and the applicants invited to take seats at the front. The examination of the candidates may be carried on as follows, each member of the board of deacons, the preacher and missionary taking a share in the examination.

Question: Mr. Lim Hah Li, how long have you been attending services at this chapel?

Answer: It will be three years next month.

Q. What do you desire at this time?

A. I desire to ask the church to permit me to be baptized and to receive me into the church.

Q. Have you separated yourself from every phase of idolatry?

A. I have had nothing to do with the worship of ancestors for the past two years. Last year during the first month because I refused to pay the customary tax for the theatres and the idolaters' procession I was persecuted and not allowed to live in the village until the matter was settled by the aid of our preacher.

Q. Do your relatives also come to worship here?

A. None up to the present time.

Q. Why do you not bring your wife to the chapel?

A. I have repeatedly tried, but my other female relatives have kept her away.

Q. Do you pray in your home?

A. Yes, but it is very difficult, as they make fun of me.

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Q. Now about the doctrine. How many persons are there in the Godhead?

A. Three; God the Father, God the Son, God the Holy Spirit.

Q. Can you tell us what each does for you?

A. God the Father forgives my sins. God the Son has died for me on the cross. God the Holy Spirit guides me into all truth and helps me to live as I ought.

Q. What is this Book to you (Bible)?

A. It is the word of God, which teaches me how I may be saved and live as God desires me to live.

Q. What is the purpose of the Church of Christ on earth?

A. To bring about the kingdom of God on earth and to prepare God's people for heaven.

Q. Which is important, faith or baptism?

A. Both are important, but faith must precede baptism.

Q. Do you purpose to help the local church in its financial obligations?

A. I consider it my duty.

Such and many other questions in various forms may be put to each candidate. It sometimes happens that thirty or more questions are put to a single candidate. At times when the past private life of an applicant has not been what it ought to have been the questions become very personal. The Chinese leaders do not depend only upon this oral examination of the candidate in making up their minds whether to present his name favourably to the church for baptism; they also investigate his life in the village.

As a rule the applicant appearing for the first time is refused and told to seek the way of life more diligently.

In some cases one man may seem quite as fit for baptism as another, but for some reason will not be indorsed by the leaders. During the past ten years there have been over 1,300 applications for baptism on the Kityang field but only about 700 have been received. The Chinese converts do not take their failure to pass examination in a bad spirit; they invariably become all the more zealous in attending to their religious duties. In one instance an applicant for baptism had been refused for the sixth time when he assured those present he would try until his dying day, as he did not want to die outside of the Church. The baptism of Chinese converts always attracts large but orderly crowds. Many persons have received their first impulse to becoming a Christian while observing the holy rite. There are numerous rivers, streams and canals throughout the entire Kityang field; in fact, nine out of every ten of the chapels are close to some river or stream, thus making the matter of baptism a very simple matter.

DIFFICULTIES OF CHURCH DISCIPLINE

The Chinese are slow in their administration of discipline. This is true in every phase of life. Most of their children grow up without proper discipline on part of parents. The Chinese institutions of social and clan life make it exceeding difficult for a church to exercise proper discipline over some of its members. The power of the strong and mighty clans and families to retaliate make the Christians afraid to testify and to push a case against a church member who may belong to such a clan or family. There was a case of this kind only recently at one of the churches in the author's field. A number of years ago a well-to-do man, whose family had undis-

puted control over the destiny of all the surrounding towns and villages, became a Christian. He made considerable progress in the Christian life and after a few years was elected as one of the deacons of the church. A place of prayer was soon established in his market-town and soon after the Christians erected a substantial building there. This man, called Sam Lau, desired very much that Sunday services be inaugurated at this place at once, but the native pastor and the church decided that such a plan would be premature and not for the best interests of the work. The deacon soon became offensive to many of the members and began to play havoc with the weaker church members by intimidation and by exercising pressure upon them in business. The young church found itself helpless to move against the deacon. The missionary observed all this with anxiety, for he felt that the rights of the church should be respected and that no interference on his part should take place even though matters became still worse. The trouble soon became so bad that some feared personal violence. In their dilemma they came to the missionary and invited him to take up the matter and arbitrate the trouble. The missionary might have done so, but it would not have helped the local church any and it would not have become stronger because of the distressing experiences. The missionary felt that all the other local churches ought to learn from this incident. It was proposed that the church in distress should invite a number of sister churches to send reputable and devout men as representatives to meet with the church and give their advice. In all sixteen churches were invited and a personal letter from the missionary reminded these churches to send only their strongest members as representatives, men of

repute if possible, but certainly of spiritual force and character. When the day arrived for the holding of the council the number and character of the men sent to represent the churches made a deep impression upon all. Sam Lau was present, and being of the gentry, knew how to keep up the dignity on his side, while the patience of the pastor and other leading church members was evident to all. The sessions were held all that day. The Chinese are past masters in the settling of trouble, and at the close of their meetings they found one charge true against the local church, three sustained against Sam Lau, and a reprimand or caution advisable for some unwise members. Sam Lau was requested by the council to ask the pastor to forgive him. This he did during that very meeting. The authority of the local church over her members was confirmed and every church on the field felt that a method of coöperation had been established by which they could have protection against men who placed themselves above the authority of the local church. The missionary, on his part, felt that the native churches had advanced another step towards governing their own affairs, and that to carry the responsibilities of their own work was their prerogative.

THE THEOLOGY OF THE CHINESE CHURCH

The theological teaching in the young Chinese Church is largely molded by the views of the foreign missionaries, the founders of the churches. It is quite natural that this should be the case. But there are many signs that the Chinese pastors and teachers are appropriating biblical truths and assimilating them in their own peculiar manner. The Bible, after all, was made for the whole human race and certain phases of the book will therefore

appeal to the Chinese in a way quite different at times from what it does to Europeans. Their admiration for the monotheism of the Old Testament is unbounded and the chief incidents in the history of the Jewish nation are constantly dwelt upon by the Chinese preachers.

This has a psychological basis. In more than one sense their civilizations have been somewhat similar. The Chinese have preserved up to the present day a patriarchal system similar to the system in vogue at the time of Abraham. The offering of Isaac as a sacrifice to God does not seem in the least harsh or incongruous to them, for according to their patriarchal system the ancestor has power over the life and death of his offspring. Nobody has a right to interfere but God. Certain truths of the Old Testament mean more to the Chinese Christian than they do to the European. We have perhaps never thought of pouring out thanks upon our knees before God for being the God of Abraham, Isaac and Jacob. To us it is a simple historical fact among a thousand others. But to the Chinese who has had to forsake the worship of the ancestor tablet and to abandon the yearly pilgrimage to the grave of his ancestor, the comforting assurance that the Almighty God is not only the God of the individual but the God of the ancestor, the clan and the family is to him more dear than we can make plain to the Western mind. Sunday after Sunday, year after year, do the Chinese Christians thank God and rejoice in this truth. It fills a definite need and want in their lives and it is simply impossible for us to estimate the importance it may yet have upon the history of the Church of Jesus Christ in China.

The account in the First Book of Samuel of Hannah praying in the temple that God may have compassion

upon her and take away her reproach is a theme upon which every Chinese preacher loves to dwell, for he knows that the sympathies of all are enlisted. The perpetuation of the family name is a very essential matter among the Chinese to-day as it was thousands of years ago among the Jews. Lessons from the life of Samuel are drawn as often as any single truth from the New Testament. The heroic conflict of the prophet Elijah with idolatry and paganism is also an unfailing source of comfort to the Chinese. The upheavals in China during the past decade have often caused the Christians there to turn to the story of the great Tishbite in his trials and troubles with a government opposed to the worship of the true and living God. During the Boxer revolt the Book of Esther was a source of spiritual help to the condemned but still hopeful Christian Church in China. The Saviour of His people was still found to be "the same yesterday, to-day, yea, and forever." The final reward of a Haman was repeated in the punishment of the Chinese governor Yu Hsien and other blood-thirsty officials who had planned to exterminate the Christians.

Foreign missionaries do well to respect the Chinese mode of viewing Christian truths if the spirit of interpretation is right. Many of their views are crude and oftentimes the inborn habit of the Chinese to consider themselves the cream of all nations will manifest itself in their theology. A favourite theme among the preachers and pastors is that the Chinese are the descendants of Shem, the first-born of Noah. They will refer to the fact that the Europeans are the descendants of Japhet, or the youngest of the three brothers. To the Western mind that does not mean anything important but to the Chinese it is one of those things that help the Chinese Christians

to mollify opposition among their countrymen. Chinese teachers have been heard to preach from the words "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japhet and he shall dwell in the tents of Shem and Canaan shall be his servant." The fact of Europeans having established themselves in China is looked upon as the fulfillment of this prophecy, but they add that habitation in a tent is only a temporary event. The Chinese have very poor opinions of the negro and his abilities.

The epistles of the Apostles are in many instances of very vital importance to these churches in China. Having come out of the darkness of heathenism they understand the real significance of the power of the Church of Christ. The instructions contained in the Epistles of James and those to the Thessalonians, Corinthians, Galatians and others, answer every-day problems in a very practical manner. The fact that the Chinese Christians have so nobly responded to the claim of God's word has led many of their friends to prophesy that they will yet give to the world a type of Christian manhood that shall be a distinct addition to the Church of God. The Chinese have natural abilities of a high order, and when the Holy Spirit shall make use of these abilities, the spiritual gifts of the Chinese will be classed among the highest yet attained. This is partly due to their intense moral training. No nation has made use of its moral systems in practical life as have the Chinese race. Many forms of her moral code are obsolete and without force or influence, but the intense moral nature of the people is still unchanged and with the universal sway of the Christian religion the practical morality of the New Testament will have an opportunity as never before.

CHINESE FAITH IN PRAYER

The faith of the average Chinese Christian in the efficacy of prayer is practically unlimited. It is considered nothing out of the ordinary to have a number of Christians arise in a prayer-meeting and ask for the benefit of prayers for a sick member of their households or for themselves. Oftentimes the sick person is brought to the chapel, but this faith in the power of prayer does not hinder them from accepting medicine from the preacher. They believe in medicine as a means given by God for man's well-being, and Christians never take a dose of medicine without uttering a prayer for divine blessing. A Christian about to travel, to build or renovate a house, will invariably ask the church to pray for the success of his undertaking. They will pray for one another in a season when their cattle are perishing because of pestilence. The loss of a water-buffalo or a pig is often a great calamity to a family and in this as in other matters they find the Christian faith a source of refuge and comfort. It has happened that Christians have arisen in a prayer-meeting publicly and given thanks to God for protection to cattle during a season of danger. Buffalos and swine belonging to the idolaters had died by the score, but the wee pig of the Christian, or his water-buffalo, had escaped destruction. The foreign missionary is tempted at times to discourage this minute practical application of the Christian faith, but every time he studies the situation, and notes their deep earnestness and their great poverty compared with Western standards, he can find no sufficient reason to protest against the practical application of their faith in matters of their own private life. Perhaps it would be better if they were more private in the exercise of their faith, but then again

the very practicalness of their new religion may make it more attractive to their fellow countrymen. There is a limit, however, even to the Chinese themselves. Some ignorant people believe that there is no limit to the power of prayer offered within the chapel walls. They therefore bring their lunatic neighbours or relatives and persons supposed to be possessed with evil spirits and exhort them to learn the gospel truths taught, and assure them that all will be well with them very soon. It frequently happens that these distressed people become very noisy during the services and thus cause no little annoyance to the congregation. The majority of the Christians would rather put up with the inconvenience than to have the man taken out of the meeting. At Kityang, however, such people are told to go to the hospital, while the church officers promise to pray for the sick person. In many chapels such cases are not unwelcome in the least. A deacon at one of the outstations believed in the power of casting out the evil spirits by prayer and fasting, and in one or two instances young men who were evidently insane at one time were led to live a quiet Christian life; the effect upon them was nothing less than marvellous. The foreign missionary does well not to intermeddle with affairs of such a nature. It is possible the Holy Spirit may have given spiritual gifts to the young Chinese Church, and that these events are for the purpose of attracting the attention of the multitudes for the time being. The time will surely come when more profitable spiritual gifts will be permanent with the church. Meanwhile every gift adds towards the upbuilding of the whole body. The Chinese Christians themselves must learn what are the essentials and non-essentials of their new faith. The foreign missionary cannot

make the experience of his own Christian life the criterion of the Church of God in China, he must trust in the good judgment and spiritual discernment of the native Christians. If these men and women are under the guidance of the Holy Spirit the Church of God in China must advance and develop to a fuller growth, when she will be able to stand independent of any support from outside sources. There are many of her friends who believe that she is making rapid progress towards this goal.

XIV

THE USE AND MISUSE OF MISSION MONEY

STATISTICS show that over fifteen millions of dollars were raised during the past year by the members of Protestant churches for the spread of the gospel in pagan lands. That is a large sum of money to be expended every year and certainly the Christian Church has a right to expect that a considerable amount of positive religious work should be accomplished. The fact that a large majority of the Christians in the home land are indifferent to missionary work and ignorant of it does not prove that the cause of foreign missions is a failure, or may be losing ground. On the contrary, there has been a general advance by nearly every important foreign missionary society in all Christendom during the past years. Furthermore, thousands of the brightest of Christendom's young men and women are preparing themselves in universities and seminaries for mission work on the foreign field. They are convinced that this work is the grandest and most important ever given mankind to accomplish. These consecrated young people, too, are worth more to the militant church than are her stately church edifices and equipment.

The funds expended yearly for equipping, sending and maintaining these leaders at the "front" constitute the largest portion of the money raised to carry on this world campaign. This is as it should be. The modern missionary in Asia and Africa cannot earn a living by the work of his hands. The climatic conditions and the absolute poverty of most of the countries to which the mis-

sionaries are sent make it simply impossible for him to attempt to undertake handicraft. In countries having important seaports it may be possible for missionaries to obtain employment with corporations and large foreign firms, but their time would thus be taken up in attending to their duties as secretaries and clerks, so that very little time could be given for the preaching of the gospel to the people. The Church of Christ sends men to teach the gospel and in order that they may be able to carry on this work effectively, the care of their living should be assured by the church at home. Their salaries should be regular, in order that they may give their whole attention to the word of God and to prayer for the native church.

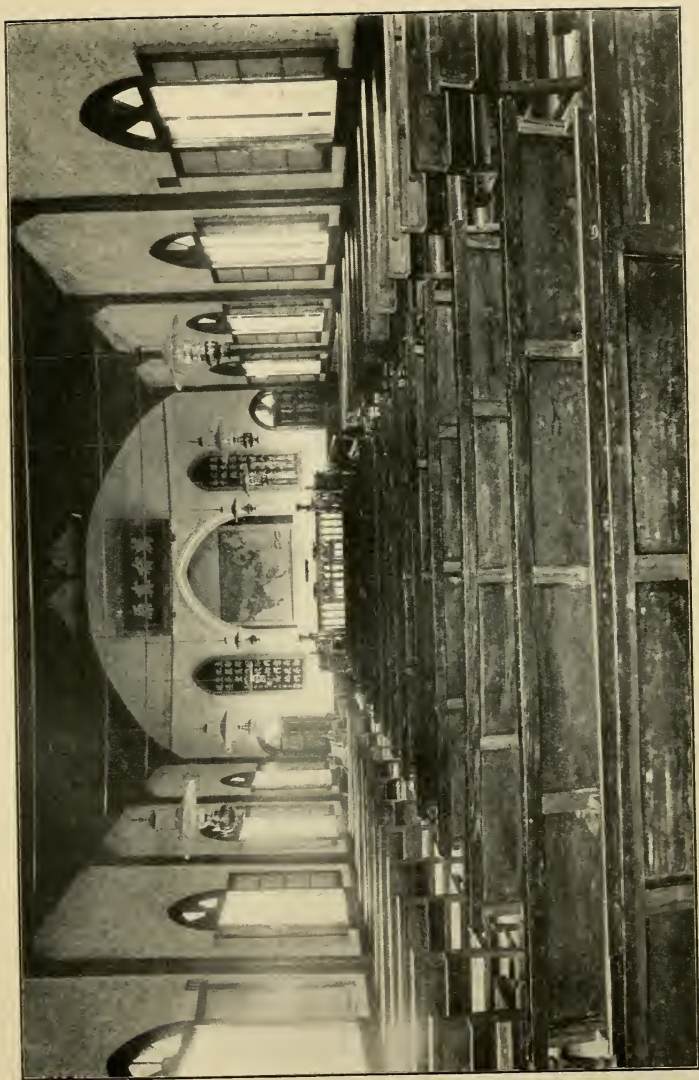
Like every other institution seeking permanent results, foreign missions cost. The missionaries must have suitable and healthful dwellings. The expenses of a growing work constantly increase in spite of the gratifying gifts of the native Christians in support of their own work. Until every tribe has heard the gospel message, the church will have to send pioneer missionaries, and the very nature of such a work demands liberal support on the part of the church for many years. As the work develops and the native church is formed, another item of expense is added, namely, the establishing of institutions of learning. No mission centre can hope to become a powerful influence among a people like the Chinese if higher education be neglected. But such institutions cost a great deal of money.

It may also be added that the expenses of medical missions, which ought to be established at every central station of every mission in China, are also heavy. Publication societies and mission presses are essential auxiliaries to every developed missionary enterprise, and the

expenses connected with the founding of such institutions are perfectly legitimate. They help much towards the development of the native churches and give a solidarity to the work which nothing else can give. These above-mentioned and other institutions are necessary to every large mission in China and the churches of the home lands should not hesitate to invest many hundreds of thousands of dollars in placing them upon a basis at once worthy of the cause and a credit to the statesmanlike policy of the missionary leaders. Money expended for these enterprises is making the best use of the offerings of Christian men and women.

MISUSE OF HOME MONEY ON THE FOREIGN FIELD

Every enterprise of human activity is liable, as time passes, to show evidences of mistaken judgment, foreign missions not excepted. It is being universally regarded that to support a native church among an able race like the Chinese for over a generation is a mistake, yet in times past this has been done. It was thought that the Chinese were too poor. Therefore, missionaries not only supplied them with a preacher, free of expense, but also paid the rent of the meeting-house. They hired a janitor or doorkeeper and in some instances the monthly tea bill was paid regularly by the foreign teacher. In those days there was slow progress ; the adherents were few and missionaries felt that it would not be wise to put money burdens upon the new converts who had to bear the moral and social reproaches of their neighbours. Charity must be used in criticising the methods of men who laboured faithfully many years, for the probabilities are that every young missionary to-day, if placed in the circumstances and conditions of missionary work in China



CHAPEL OF AMERICAN BAPTIST MISSION,
Hanyang, Central China

of thirty or forty years ago, would have done likewise. The missionaries in those days were men of great patience, and having received the promise of financial support from their missionary society they felt perhaps that they would do wrong in letting opportunities for advance work pass by, if they were not liberal with the use of home money already in their hands to be used. Perhaps the first financial aid thus rendered was not wrong in policy. The continuation of that system after converts were baptized was certainly an error and could not help but arrest the growth and development of the first converts. These latter were true to God in their faith and steadfast in suffering persecution. They were unfaithful, however, in their stewardship and towards their fellow men. Some of these older members to-day prove to be the greatest barrier to progress in liberal giving and in the development of a true missionary spirit.

The fact that the foreign missionary paid all the expenses resulted in the work at the mission chapels being designated as the foreigner's. It is worthy of note that when the Chinese pay their own bills they do not allow the foreigner or any one else to receive undue credit. The fact that the Chinese have always supported their indigenous religion, ancestral worship, Buddhism and the superstitions of Taoism, which, by the way, are extremely costly for a people like the Chinese, ought to have led the missionaries to insist that when they became Christians and were thus released from their expensive heathen religion, they would share a part of the expenses of their Christian worship at least at their own local chapels.

The support of native helpers with foreign money can

be helpful only when the individuals supported understand that they are to do the work of evangelists. There is a distinct difference between this work and that of a regular preacher. The evangelist preaches the gospel of salvation to the pagans and is not permanently appointed to any one station or church. A preacher may do the work of an evangelist a part of his time, and invariably does do it, but he has a flock of Christians to feed and guide. He may not yet be an ordained man, but the sphere of the preacher's work ought to help develop him as pastor and leader. The funds raised in the home land are given with the desire that the money be used for the proclamation of the gospel to people who have not yet accepted Christ rather than to pay the salaries of preachers and pastors. The local churches ought to pay these salaries and only in instances where the Christians are poor, but are, nevertheless, making great efforts towards self-support, ought there to be any aid from the home contributions. The money thus appropriated ought to be paid to the church as an aid and not to the preacher or pastor apart from the management of the local church.

The question of the amount of salary which the foreign missionaries ought to pay evangelists is one that has been often raised on the foreign field. There arise conditions on the field that tempt many missionaries to pay salaries considerably higher than the wages which the average Chinese receive. The question of a suitable income for the support of wife and children has its place in China as well as in America. Missionaries desire to get the very best talent possible and in times when great opportunities for preaching the gospel are everywhere evident, the question of a few dollars seems a very small item in comparison to the great good that may be ac-

complished. Then again, there are perhaps some who by reason of ability and equipment are able to do work far superior to that of others. The missionary desires to have such a one as a co-worker. He may offer him a salary larger than that of other mission workers, but if he is not doing a special work, such as assisting in literary work or translation, or superintending a school, the singling out of an individual for a larger salary may cause jealousy on the part of men who are employed along the same lines of work. Our methods of missionary employment should not be on the money basis but rather on the Christian principle of the surrender of life and all to the service of Christ. Foreign missionaries are thus employed by their societies, and the principle should hold good with the native workers.

Who shall determine the salaries of the Chinese pastors and preachers? Without a doubt, the native churches themselves. They are in every way better fitted to do so and know the real value of the man better than the missionary. This does not mean that the missionary has nothing whatever to do with the arrangements between churches and preachers. He will often have to advise them as to the man they need. The method of the Chinese churches up to the present time, has been to call their preacher at the beginning of the Christian year and to make a contract for one year. In most cases this contract is renewed two or more times. In some instances preachers have been retained for six and in one case now for ten years, but the average stay of a preacher at one place is not more than perhaps three years. The yearly contract is simply following the methods of the people in calling a Confucian school-teacher. There is nothing obnoxious about it and we do

well to let the Chinese use as many such indigenous methods as seem best to them.

Sometimes the missionary will meet with opposition in his efforts to establish the churches upon a self-supporting basis. An old station which had been put under the care of a new missionary had taken a strong dislike to his methods of asking the churches to pay towards the support of their preacher. This congregation had been visited by evangelists sent to them by the missionary, and having a number of members who were able to preach themselves, was able to exist without the necessity of raising much money towards expenses. The growth of the church, however, had become arrested and a fossilized spiritual condition of the church members was imminent. Those of their number who were wealthy proved the least inclined to aid in supporting a regular preacher, and the church notified the missionary that they were unable to raise the money. A crisis had come in the work of that missionary. There seemed no other method by which to cure that particular church than to leave them entirely to themselves for the time being and to make them an object lesson for others. The missionary did not include this church in his regular visitations to the outstations. After six months had passed they began to understand that they had isolated themselves and that they were the only church that had refused to support their own preacher, at least in part. This led to a severe heart-searching on the part of many of their number. Soon the true Christians got together. They ignored some of the wealthy, and among themselves raised a considerable sum of money and asked that a preacher be sent to them at once. This church has since then been entirely self-supporting. They have also con-

tributed substantial sums of money every year for missions besides. But what is still more gratifying, the church has branched out into another outstation, and has established several new places of prayer in the villages of adherents living some miles from the chapel. It is a waste of money to support a local Chinese church which makes little or no attempt towards self-support.

THE PROBLEM OF SPECIFICS

The usual method of our missionary societies is to appropriate a certain sum of money to each missionary each year, in addition to his own personal salary, for the maintenance of the work on his field. As a rule, the request of this sum on the part of the missionary has been examined and endorsed by his co-workers of the same mission. The missionary authorities at home feel safe in granting these requests and the method is likely to insure equal consideration to all worthy needs. It sometimes happens, however, that the work in a certain field develops during the year beyond the calculation of the missionary. There is a special demand for evangelists. To send these men would cost money far exceeding the appropriation granted for his field. The usual method of presenting such cases to the proper committee on the foreign field and then referring the whole matter to the home authorities would take months and the opportunity presented meanwhile, have been lost. Rather than run the risk of losing the opportunity for which the foreign missionary had been praying for months, perhaps years, he will, in many instances, pay the money out of his own funds. It often happens that missionaries pay out of their own private purse such expenses rather than let the opportunity slip by. Sometimes the missionary societies

will reimburse these sums to the missionary, who as a rule cannot afford very well such extra expenses. If, however, the missionary had a special fund upon which he could depend, it would in many ways afford a great relief. But only special offerings from friends interested in his work will enable the average missionary to be in possession of such a fund.

The giving of funds as specifics by friends of foreign missions and home churches is likely to draw their attention from world-wide evangelization to a limited locality. It is good to have men and women interested enough to give for the work of any distinct mission centre in China. It is better if they are instructed as to the needs of the whole of that great nation and give their sums for the evangelization of her many millions. But it is best to have a world-wide vision and to give, be the sum ever so small, for the evangelization of the entire world, or such a part of it as is reached by the missionary's own society. Specifics tend to narrow the giver in his conception and duty towards the great commission, "Go ye into all the world." The one hundred dollars which a little church may give should "go" into all the world. Each giver can find out from the missionary secretaries how much of that one hundred dollars went to China, to India, to Africa, to Japan, to Burma, Assam, Siam, to the Philippines and other lands. That thought must be broadening to each contributor of that one hundred dollars and it makes every one of them a co-worker for the coming of the kingdom of God in all lands. A special specific for one field is clannish, narrow and provincial. Its motive is perpendicular but lacks the necessary horizontal effect which must characterize foreign missionary work.

It would be disastrous to the organization and to the effective work that our missionary societies are accomplishing, if our churches were to insist upon the system of specifics or on the support of certain stations, and fail, therefore, to participate besides this in raising funds for the general work of the evangelization of the world. The loyalty of the missionary to his missionary organization demands that he do his utmost to check the giving of private specifics. There are many missionaries who are continually refusing sums of money to be used for some special object on their field. They always advise that the money should be sent to the treasurer of the missionary organization as the best means of obtaining good results. The "Station Plan" which is now being adopted extensively among churches of different denominations, is also a form of specific giving. If this is the only way by which certain churches can be induced to raise substantial sums for the cause of foreign missions, it may well be adopted. We have known cases where a church has declined to accept the responsibility of a station and has encouraged its young people's society to take it up, the church in the meanwhile raising large sums yearly for the maintenance of the regular work of the missionary society. This is an ideal which should be adopted. It is a mistake for a church to raise money for the support of a native pastor and then feel satisfied that she has done her share in helping out the commission, "Go ye into all the world."

Specifics are largely responsible for the development of pet schemes of missionaries on their fields. Missionaries sometimes feel that they ought to have an industrial mission, a special school for teaching the English language, a printing press, a free dispensary and many

other enterprises. These are all perfectly legitimate auxiliaries to our mission work when they receive the indorsement of the other missionaries of the same mission and the approval of the home authorities. But when this is not the case, it is usually duplicating the work unnecessarily and proves a waste of energy, time and money. It is useless for three or four missionaries of one society in a country to run a mission printing press. A well-equipped publication society can do the work much better. The same may be said with regard to special schools and free medical dispensaries. We have heard of people who had given money for special objects maintain that they had a right to do with their money as they please. In a sense this may be true, but it also is a fact that these good people have no right to expect that a missionary who has been sent to the foreign field and who has been regularly sent by one of our national missionary societies to preach the gospel in the vernacular and to plant churches among them, should forsake this direct work of preaching the gospel to the people and "serve tables" of indirect work.

In line with this phase of mission problems we must also mention that of establishing "private missions" not under the jurisdiction of any regular missionary society. They are often called the "Free Lances" in foreign missions, but history shows that after they have had their day and support a decline usually sets in, due oftentimes to the death of the founder of the mission, and then the larger missionary societies are invariably asked, even implored, to take up the "mission" and become responsible for it. To do so would often involve a violation of the laws of comity existing with other societies and the withdrawal of funds needed for the regular work to absorb this "Free

Lance" and establish it upon a solid basis worthy of the cause. The ministers of home churches ought to feel themselves under obligation to discountenance any and all of these independent ventures in foreign missions. There is a vast amount of knowledge necessary to insure the establishment of a successful mission, and this knowledge is often attainable only by the cost of human lives. New ventures in foreign missions are noted for their terrible loss of lives, the sacrifice of which might perhaps have been wholly unnecessary if these self-appointed leaders had worked in harmony with one of the larger missionary societies.

Wealthy Christians sometimes feel that they ought to go to the foreign field and support themselves. This is more often the case with our English brothers and sisters than with us in America. As a rule these persons work in delightful harmony with the regular work established and maintained by our missionary organizations and they are then a blessing to the work. If they fail to fall in line with the general plans, however, their presence on the foreign field may be of more harm than usefulness in spite of their noble sacrifices.

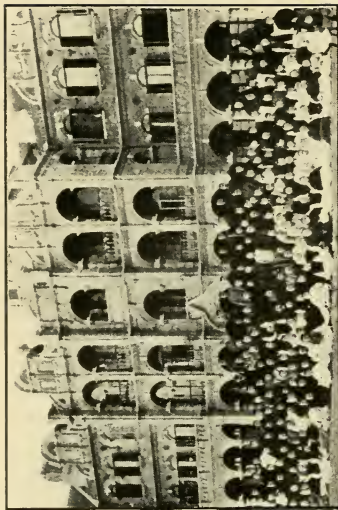
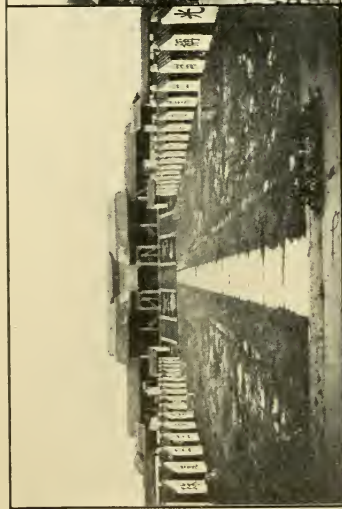
Of minor importance, yet worthy of mention, is the waste of a free distribution of tracts and books. It is not the cost of publication that calls forth protest but the injury done to the reputation of this class of literature itself. Things given away are rarely appreciated in any country. The Chinese will keep for many years things they have bought. We find it a wise rule to ask from one-half to three-fourths of the full price of missionary literature. Of books and reading material used by the native Christians we have found them willing to pay the full value if it is found wise to charge this.

FINANCIAL SUPPORT OF AUXILIARY INSTITUTIONS

Day schools for Chinese children are essential to the welfare of a mission. "In days past,"—thus confessed an old missionary,—“when converts were few and it was hard to get their boys to attend our mission schools, some of us were even tempted to pay them so much per day for coming to school.” In spite of this peculiar missionary method one cannot help but respect the eagerness and the foresight of those men in trying to get the boys under Christian influences. They foresaw in that early day that it would be necessary for them to train the boys if they were to have efficient co-workers later on. Perhaps some such method of subsidizing gave reason for the nickname of “rice Christian” in those early days. Fortunately for us the sturdy independence of the Chinese has saved them from this stigma. There are very few connected with any mission in China deserving that name and such cannot command the respect of the native church.

The present system of our day schools expects every boy entering the school to pay a sum of money for his tuition. Many heathen often try to have their children received into our schools, and in some cases, where they agree to send the boy to the religious services on Sunday and not allow him to stay away from school to attend heathen ceremonies, they are accepted, but as a rule they do not keep their word and the contract is often annulled. The ideal is to have a day school connected with every church, though this cannot be realized as easily in some places as in others.

Christians at an outstation often call a young man who is able to preach on Sundays to be their school-teacher. The money received from the boys for tuition often



SCHOOLS OLD AND NEW

Old examination hall, Chentu, West China
Mission School for Boys, Kinkwa, East China

Nan Yang College, Shanghai
Mission School at Sing Hu, near Kityang

pays half of the teacher's salary ; the congregation usually pays the other half. We do not like to see men with marked evangelistic gifts tied down to the work of teaching a day school. The young Church of Christ in China realizes that the preaching of the gospel is its highest function and that the schoolhouse is a good and necessary auxiliary for the successful prosecution of this work among the four hundred millions of souls.

The mission boarding schools are considered of more importance than the ordinary day schools. In more than one sense it is the most satisfactory method for developing young Christian boys. They are in constant touch with a foreign teacher, who usually is a man qualified for that specific kind of work. We believe that thus the development of an all-around Christian character can be accomplished as could not be the case without these schools. Furthermore the scholastic training is more thorough ; there are fewer destroying temptations in the path of the young man. The companionship of kindred minds having the same purpose in life must be profitable to the young students. The conditions for entering boarding schools are of course more exact than for entrance to day schools. The lads must be either church members themselves or their parents must be Christians. It would be defeating the very ends for which such schools have been established to accept lads of pagan parents and who themselves may not be in sympathy with the spiritual ideals of the church. The usefulness of such schools of higher learning is lost to the native church if the number of pagan lads outnumber those who are Christian and in which distinct religious teaching is only an elective study or a side issue. It must be ultimately both a loss of money and a waste of effort as

far as the missionary is concerned. As a means of disseminating scientific knowledge the institution may be very successful, but Christian boarding schools supported by the evangelical churches at home must stand for more than the mere dissemination of knowledge. There is no need that our home churches give a dollar for the support of institutions in China for the teaching of sciences only. The Chinese are more than willing to pay for all such expenses themselves. All along the coast and many miles inland such secular schools can be now found well-equipped, and all the funds necessary to establish and sustain these institutions are raised by the Chinese themselves. But when the Christian Church invests thousands of dollars in the establishing of a school for higher learning, the donors have a right to expect that they be kept at the highest state of efficiency for the special needs of the native church. It is sometimes maintained that these men who are not yet Christians can be won perhaps during their period of studying in our schools. It would be much wiser to make the A B C of Christianity a requisite for entrance to the Christian school. The influence of a number of heathen lads can be very detrimental to the reputation of the school. The chief aim of schools established and maintained with home money is to develop young Christians to become efficient leaders of native churches. Experience has taught missionaries that even in schools where the requirements for entrance are the strictest possible, there has been a deplorable loss of men to the churches because of the temptation of larger pecuniary rewards in secular employment. Missionaries have a right to expect the Christian young men in China to respond to the call for Christian service and when they fail to answer

the call they deplore it; but their conscience is at ease in knowing that they have not placed temptations in their paths by throwing them together with worldly-minded companions. It is not necessary to speak of the moral temptations of such institutions where heathen boys live together in numbers. The Christian Church of China ought not to be asked to jeopardize the reputation of her institutions and the spiritual tone of her sons, to whom she is looking with great expectation.

MISSION HOSPITALS

It is surprising, in the light of existing conditions in China and the beneficent work of medical missions, that more hospitals have not been opened in that great empire. The possibilities of revealing to the Chinese the essentials of our religion by word and precept are unlimited in medical missions. They cost a good deal of money if the equipment is what it ought to be, but they are worth the money a thousandfold, provided their aim and purpose are kept in mind. Where they are merely philanthropic institutions or where the chief aim is to teach young men the science of medicine they fail to realize the ends for which they were established. The aim of the medical missionary should be to make his institution a power for the spread of Christian knowledge and for the coming of the Kingdom in his district. Only by keeping that in view will he be able to do justice to his high calling and truly follow the example of Christ, the great healer of body and soul. China is fortunate in having such a noble body of men and women who have given their lives to this work. It is a thousand pities that the usefulness of many of them is hampered by imperfect accommodations. It is wrong to send out a physician and

then let him wait years for a proper building for a hospital. The Chinese appreciate the great benefits of this work and in some instances, especially in the open ports, they have been known to subscribe thousands of dollars for the building of hospitals.

Medical missionaries sometimes discuss the question whether to ask a fee from patients for accommodations in the hospital and for the medicines given. Some hold that the principle "freely ye have received, freely give" should hold and only money from those who are well-to-do or feel disposed to give out of their own free will should be received. Others maintain that the Chinese will appreciate the more what is being done for them if a small sum covering the expenses of medicine given be charged. A system that will help the Chinese to appreciate what is being done for them without destroying the Christian principle of serving in love cannot be wrong. The Chinese of course are never asked to pay towards the salary of the medical missionary or his assistants.

It would be a mistake to suppose that all the patients who have received successful treatment become Christians. The medical missionary has reason to ask to-day as did our Lord Himself, "were there not ten cleansed, but where are the nine?" Thousands of Chinese are afraid to enter the hospital buildings of the Christian missions and only can be reached after they have heard some moral truths from either the foreign missionary or Chinese Christians which became sufficient evidence to them that the hospital was not there for sinister purposes. Money spent for medical missions is well invested if the primary object, viz., to carry the knowledge of Christ's love by deed and word, is kept in view. If a lower purpose than this

is entertained it were better to place the hospital upon a philanthropic basis and to let the Chinese support the enterprise entirely. They can and do support such medical institutions in various parts of the Empire.

THEOLOGICAL INSTITUTIONS

Every mission must have a school for the training of native preachers and leaders. Students who are able to pay their board are asked to do so. Such men do not, however, form a large percentage of the student body. Many have left their plows and shops to take up the work of preaching. There is no reason why these Chinese students should not receive the same consideration and support which we give to the young men in seminaries of the home land. There is this difference, however, that American churches support their own students. Chinese students are still largely supported by funds sent from America. It is but right to expect the local churches in China to help pay part of the expense of educating their young men for the gospel ministry. Every church in the author's mission is now expected to contribute to the support of the students in the theological seminary. It is believed it will bind the churches closer to this important institution and it may incidentally result in keeping undesirable men from entering the seminary. As long as a man is of no special expense except to the mission fund it may be an easy matter to get a recommendation from a church as a candidate for the seminary. But when a local church is expected to pay a part of the general expenses of the institution the people naturally desire to see only worthy men admitted to it. In this way a twofold good is attained. The Chinese are taught to take upon themselves the burden of their own work,

and there is less danger of a waste of time and money on an unworthy man.

OFFERINGS OF MONEY ON THE FOREIGN FIELD

The foreign missionary has many opportunities to teach the Chinese Christians the difference between "tainted" and untainted money. People will come to our missions in China offering to pay many hundreds of dollars in order if possible to make an allegiance with the foreigner. Individuals will offer to contribute very liberally to a church solely to obtain the aid of the Chinese preacher in settling a troublesome dispute with a neighbour. Should the native Christians foolishly allow themselves to be drawn into such a purely secular dispute no spiritual results follow. The party which has been helped out of a dangerous situation leaves off attending the religious services of the mission and feels that he paid enough for the help received without committing himself to the religious teaching.

The Chinese public should not be asked to subscribe to any mission enterprise. The missionaries are doing a special work and Christian missions cannot afford to appeal to pagans for support of their distinctive work. In some instances personal friends and officials may want to contribute to some philanthropic work, such as the building of a public hospital, but only in such a case should money be received. The Chinese churches need to be taught in the early stage of their history that it is possible to make too much of money by receiving it from men who do not give from pure motives, but who aim to use the influence of the church for their own advantage, to the ultimate detriment of the church.

XV

OPENING MISSION STATIONS IN SOUTH CHINA

It will be of interest to get a glimpse of the opening and development of a central mission station in South China. Kityang is chosen because the writer has lived there during the past ten years, and is thus better acquainted with this station than with any other. It will be our aim to show by describing various types of out-stations, how manifold are the motives that lead men to connect themselves with the Christian missionary movement. It will also be seen incidentally what a power unto salvation the gospel of Christ still is to-day.

THE MISSION FIELD OF KITYANG

Kityang is a district comprising an area as large as an average county in this country. The boundaries of Kityang follow in the main the course of two rivers called the North and South Kityang rivers, which unite into one stream about ten miles below the city, and flowing southwest empty into Swatow Bay about eight miles above that city. The capital city of this fertile district, called by the same name as the district itself, is situated between both rivers, and there are several canals in and about the city that connect the two streams. These numerous artificial waterways have helped to make the district one of the most prosperous for rice culture in South China. There are from two to three thousand towns and villages in the Kityang county, and the people are more peace-loving and industrious than in

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many other parts of the province. They are mostly peasants who till their small fields with scrupulous care and the fact that they are able in many instances to obtain two and even three crops every year from the same fields makes it possible for the people to live in a more congested way than is usually the case, even in China. The principal products of their fields are rice, sugar-cane, sweet potatoes and many kinds of fruit. Their exports are limited to sugar, fruits and a coarse linen which is made in the homes of thousands of the common people. The people of Kityang very rarely suffer from drought, owing to the copious flow of water in both rivers, which have their sources in the high range of hills about one hundred miles in the interior.

The district of Kityang offers ideal conditions for aggressive evangelistic work. The towns and villages are close together, and the people are quite open-minded to the message of the foreigner.

Many of the merchants have travelled frequently to the foreign ports of Swatow, Hongkong and Shanghai and have observed the wealth and prosperity of foreign firms of all nations. Ever since the Japan-China War, the literati of the district have been very friendly with the foreign missionary. From the earliest period of missionary activity in the Swatow district Rev. W. Ashmore, D. D., preached the gospel with success in Kityang and established a number of outstations. For a number of years a successful station had been carried on within the city. For a time the work was jeopardized by certain converts who became factionists, leading a number of the adherents astray and opening an independent mission. The attempt was unsuccessful, however, and lacked the elements of stability. At the close of the Japan-China

War it was felt that a foreign missionary and family should be established in that important centre. When the young missionary couple went to Kityang to live in 1895 they found a small cottage and chapel already built and a body of baptized Christians numbering twenty-two men and women.

About the time the missionaries were becoming able to speak with some distinctness they received a deputation from the clan inhabiting the forty-five villages of Chimkhe, some twenty-eight miles west of Kityang. The missionaries were asked to send a preacher of the gospel, as many of their people had determined to forsake idolatry and to worship the living God. A minute inquiry into the specific reasons that led them to come to the missionary revealed the fact that they had had clan fights with the neighbouring town of Lio and that both sides had appealed to the civil magistrate; the latter was now demanding large sums from both parties. Further investigation showed that not only was this story true, but also that Chimkhe had the worst reputation in that entire district. Clan fights had been chronic with them for the past two generations and the clan had hardly ever been free from lawsuits. The magistrate of Kityang, who has power of life and death, threatened to burn out their entire forty-five villages and exterminate the clan. It seemed a very doubtful invitation at the time and would seem still more so to-day. But after considerable thought over the matter the conclusion was reached to preach the gospel to them. The missionary insisted from the very beginning that he would in no wise give any aid with regard to the troubles growing out of their fighting and lawsuit. They consented to this arrangement. Reliable preachers were sent to Chimkhe, and after a week the or-

dained preacher returned reporting that many of the people were intensely interested in the preaching of the gospel. For two years evangelistic meetings were held every morning and evening. A large boys' school was at once established and the lads soon became an efficient help to the evangelist and teacher in conducting the singing. It was a marvel to note the power of the gospel among this wicked clan, and to see how soon these pagan people understood the message and began to rejoice in the salvation of Christ. Men and women were hopefully converted from heathenism and at the close of two years' faithful preaching there was the nucleus of a church in the fact that fifteen persons had been selected as proper recipients for baptism out of sixty applicants.

The leaders and elders of the clan of Chimkhe, while many of them attended the religious services, failed to respond to the claims of the gospel. This was due, no doubt, to the fact that these men have large interests and profits by reason of their connection with ancestral worship. But though they did not publicly confess Christ they did receive the principles of the gospel and its sane teachings of life. They were also wise enough to apply these teachings, and when during the following years difficulties with their neighbours arose, instead of fighting pitched battles or spending thousands of dollars in litigation, they simply had the matter arbitrated. Thus the people at Chimkhe, who previous to the missionary's coming with the gospel of Christ never enjoyed peace for a year, have not had a clan fight for nearly two generations, nor a lawsuit with their neighbours for ten years. Their determination to keep out of the follies of the past is clearly seen in the following story. From 1899 to 1902 the people of nearly the whole western part of the

Kityang district and two adjoining districts were in a state of greatest disorder, bordering on anarchy. The larger towns and villages had for many years previous been oppressing and plundering the smaller villages to such a degree that the latter felt themselves compelled to unite and to organize a league of defense against their powerful enemies. By this union of forces the smaller villages were able not only to defend themselves but in some instances to turn the tables upon their former oppressors. This led the rich and strong towns to unite their forces for mutual protection. Then a war—for it was nothing less than that—began. A thousand villages and towns were engaged in the struggle. During the year of 1900 over one thousand persons lost their lives on the battle-field. The government officials were afraid to interfere. The distress throughout the whole devastated districts became so great that the common people begged for arbiters to settle the matter. This period of the fight was the opportune time for the officials, who, aware that the people were tired of fighting, sent soldiers unawares to the richer and larger towns and demanded a settlement on a money basis. A rich clan living at Hongo, only six miles from Chimkhe, was one of the principals in the struggle, and was fined \$40,000. The sum was paid with the understanding that no further punishment would result. All other clans involved were mulcted according to their wealth, and peace was established. Such settlements are quite frequent and are considered proper. The people of Chimkhe were not involved in this gigantic struggle, though all the clans living about them were involved and the people were sometimes sorely tempted to cast their lot with one side or the other. It was the first general clan fight in the memory of the oldest per-

sons living in which the people of Chimkhe were not in the thickest of the contest. It is generally acknowledged that a change for the better has come over the people living at Chimkhe, and not a little of this is due to the power of the gospel. The setback to heathenism at the beginning was plainly seen in that no theatres were hired for two years in all the villages. This Puritanism was too radical for many, however, and the annual theatres wholly given to idolatry are again maintained, but only by the non-Christian people.

A VICTORY AT MIO

On our trips from Kityang up the South River to Chimkhe we usually halted a few hours at the market town of Mio with its 40,000 inhabitants, to preach the gospel on the streets and open places. We soon made friends with a number of shop-keepers and others, who soon expressed a desire that we open a meeting-house in their town. Meanwhile some of them attended worship at Chimkhe. A house was secured in 1898 and leased for five years for use as a meeting-place. The morning of the Sunday on which the few Christian adherents were to meet in the new place of worship for the first time, a worthless fellow, although one of the literati of the town, claimed to have received a message from the gods of the temple near by, commissioning him to prevent the worship of the Christians at that new place. It is said that he came out of the temple as though in a trance, muttering strange words. The people, believing the spirits had spoken to him, gathered about him, whereupon he told that the venerable gods of the temple demanded that the new meeting-house of the Christians be destroyed. He called for volunteers, and within ten

minutes had a mob of 500 men following him. The house was immediately destroyed; not a stone of the walls was allowed to stand upon another. All the timber of the house and furniture was piled up and bonfires lighted. The Christian adherents were at once compelled to flee from the town for their lives. The local magistrate called his soldiers to aid him in quelling the disturbance and if possible prevent the destruction of the house. Failing in this, two men were made prisoners and placed in his yamen. A mob of hundreds assembled before the yamen and demanded the release of the prisoners. The magistrate did not comply with this request at once, and so the mob began to destroy his yamen also. The prisoners were then given over to the people. All this is typical of a Chinese mob, which will brook no interference, be the results never so disastrous.

When word was received the same day of what had happened, the missionary was much disappointed, for he had planned and prayed much for this outstation. The magistrate at Kityang had also received word of the outrage from his subordinates. He called at the mission home early the next day and asked as a special favor that the destruction of the meeting house be not reported to the American consul, as missionaries are supposed to do in such cases. This magistrate had only recently been appointed to this place, having been obliged to pay \$70,000 for the office. Furthermore, the Imperial Government had recently issued a proclamation demanding that old officials use their utmost care in protecting the rights of foreign missionaries and Christian converts. Failure on their part would result in punishment. The Kityang magistrate feared that if the American consul reported the case to the viceroy, it would endanger his

position. He promised to see to it that the missionary would ultimately be allowed to preach the gospel at Mio. We had no sufficient reason to refuse this request, and as the owner of the house at once received a sum of money covering the cost of the building, we promised not to report the case to the American consul.

The magistrate brought pressure upon the elders of the town, and after a month or so the latter sent me an invitation to come to Mio to consider the final settlement of the case. The magistrate, pleased at the easy settlement of such a serious trouble as the destruction of a chapel, called upon me at my home and asked me to select a house suitable for our purpose in Mio, with the understanding that he would pay for it out of his own funds. The elders at Mio were notified to this effect also. At the time of the usual feast preceding such negotiations, the missionary gave the elders an outline of the missionary work of the Christian churches in the home lands, but he could clearly see that his altruistic motive was not appreciated nor accepted as the real one. They suspected that he had ulterior motives which had not yet come to light. The morning following the feast some of the village elders led him through a number of streets and pointed out dilapidated buildings, but he refused to consider any of them. The missionary had, of his own accord, visited a certain temple which had never been finished and which had nearly fallen into ruins. He was favourably impressed with the site and the neighbourhood. The contractors who originally undertook to erect the building had died and the people superstitiously feared that the fung shui was bad. Others maintained that the place was haunted and kept away from the building. The missionary asked the village elders to give

this place. The result was that within a few weeks a proclamation was issued making the property over to missionary uses. The elders, however, expected that those who dared to have anything to do with this "haunted" building would surely meet with death, and if the foreign missionary died, no blame could rest upon them. That event would also rid them of the foreigner's religion, for who would dare to identify himself with a religious movement that promised only death and destruction? There was great rejoicing among the Christians of Kityang and Chimkhe when the negotiations were completed and the temple was theirs. A large number of Christians were at once employed to renovate the building so as to make it suitable for the use of the meetings, and the task was completed without any disaster to the workmen; which caused not a little surprise among the pagan Chinese. The day of opening the new house of God was an auspicious day for the Christian adherents at Mio. Delegates from Chimkhe and Kityang attended and there was general rejoicing. The progress of the work from Mio as a centre has been very marked. The experience there has proved that more can be accomplished sometimes by a peaceable settlement of wrongs committed against mission interests than by use of consular aid, though much depends upon the honesty of the local Chinese magistrates. It is sometimes impossible to get justice except an appeal is made to the higher authorities through the consul.

THE LITTLE CHURCH AT KANGE

Kange is a village of about a thousand inhabitants, situated six miles east of the central station at Kityang. The people are descendants of a common ancestor of the

surname Lin who came with other settlers from the Fokien province several hundred years ago. Towards the close of 1895 a few men of this village came to the chapel at Kityang to hear the gospel. Some men of Kange had opened lottery shops in their homes. As this is considered a crime and is always punished by the official as soon as he is informed of it, some of the timid people who possessed wealth feared the consequences. They knew from experience that the men of wealth are always mulcted by the officials, even though they are not guilty. These men reasoned that if they became Christians the magistrate could not trump up a charge against them for the purpose of obtaining their money. Their number soon increased until there were about twenty or more adherents at that place. Fortunately the fears on the part of the people that the magistrate would punish the well-to-do, as he had done in a neighbouring town, proved to be unfounded. The new adherents, however, had been favourably impressed with the gospel and continued to come and to bring others. The missionary decided in those days upon a method that has since commended itself in every way for the development of Christian work at the outstations. He urged these young adherents to obtain a house or a suitable room in their own village to be used as a "place of prayer" where they could come together every evening for mutual consultation and spiritual help, and where they could invite their friends and neighbours to come in and talk over the merits of the "new" religion. The Kange adherents were eager to have such a place, and one of the adherents, Mr. Lin Bang Bu, had a suitable house, which had been built as a schoolhouse by his father. This building was given to the Christians for their special use for a nominal rent and

thus the "place of prayer" was opened. Both the foreign missionary and the Chinese preacher visited them frequently.

Towards the close of 1896 several were baptized and preparations were made to engage a school-teacher to teach the children of the Christians and adherents. A young man was appointed who for four years did excellent work there. While the attendance has never been very large at this place the character of the work has always been a joy.

During the year of 1900 the Christians at Kange had occasion to show the true calibre of their faith. During these years progress had been made and a little church formed. The Boxer troubles were on, but the Christians at Kange were not molested by their heathen neighbours. Their trials were within the little church. Mr. Lin Bang Bu, the owner of the schoolhouse, though a baptized Christian, had recently shown a tendency to backslide into paganism: he had visited theatres connected with idolatry. This was too much for the little church. Bang Bu was asked to repent and confess his sins or suffer exclusion at once. It is said he uttered something about the impropriety of men asking him to confess sins in his own house. Upon this statement the deacons at once looked about for another place in their village and having found one at once moved out of the schoolhouse. Each Christian and adherent took a piece of furniture or a number of books and marched out of the old building into smaller but more congenial quarters. The benches and furniture were placed in order and services begun at once. Lin Bang Bu was excluded that same day and the poor fellow has made a bad record ever since.

Had the foreign missionary been with them on that Sunday he would have cautioned moderation and less hasty action, but under the circumstances he did not feel that he could discourage them for putting so much action into one single Sunday. This new crisis developed surprising strength in the Christians. They rose to the occasion and within a few days raised money to build a suitable chapel. Their deacon gave a valuable piece of land for the site of the building, situated just above the entrance of the village. When it became known, however, that the Christians were about to build upon that site, there arose a general protest on the part of the village and the elders were asked to protest in behalf of the village. It was claimed that the *fung shui* of the village would be destroyed if the chapel were erected on that place. Not only would the general prosperity of the village vanish, but the very lives of the inhabitants would be endangered. When the elders of the village came to the missionary he tried to show them the absurdity of the *fung shui* superstition, but found it impossible to make any impression upon them. They were irrevocably opposed to the chapel's being built there. It was plain to the missionary that the Christians could not ignore their requests and that it would pay in the end to remain on good terms with the people rather than to antagonize them, even though their objections to the chapel were but superstitions. The Christians at Kange, however, were indignant that any attention should be given to the foolish fears of the people. They maintained that the time had come to give the people an example of the absurdities of their wrong beliefs. The Boxer disturbances, however, were developing, and it was finally decided to waive the project of building the chapel for the time be-

ing. A few weeks later a site within the village walls was offered to the Christians, and the building was then erected with the best of feeling on the part of all the people of the village. Christian forbearance and moderation will oftentimes win in pagan China, where a demand for a right to do as one pleases will only cause disaster.

The opening of the outstations of Chimkhe, Mio and Kange show a few of the many motives that may lead men to learn the gospel truths and thus become Christians. If tact and precaution are used on the part of the missionary, clan fights, persecution, destruction of chapels, haunted temples and lottery cases may all add their quota to the progress of the kingdom of God in China.

XVI

CHURCHES AND OUTSTATIONS ON THE KIT YANG FIELD

THE purpose of this lecture is not to narrate the labours of the foreign missionaries on the Kityang field; it is rather to show that the development of missions and outstations has been a natural growth due largely to the fidelity of the native church in the use of her spiritual gifts. Nor should it be supposed that the growth of this central station has been phenomenal or exceptional. A like growth and expansion have taken place within the past decade in many parts of the Chinese Empire. Our churches in the home lands ought to be of good cheer and to take courage in the knowledge of the powerful influence their prosecution of foreign missions has exerted in China. In the study of the chart representing the growth of the Kityang field, a proper conception of the cumulative influence and power of Christian missionary work may be formed if it be remembered that there are many hundreds of such dynamic forces of spiritual influences at work among the Chinese people to-day.

The diagram on the opposite page will give a clearer understanding of the growth of the churches and missions to be described. The red centres represent independent, self-supporting churches. The yellow centres are stations which receive financial aid and have not yet attained the status of a local church. The blue indicates "places of prayer," *i. e.*, towns or villages in which a number of Christians and adherents live, who have banded themselves together to meet once or several times a week for

KEY TO THE DIAGRAM.

In order to help understand the growth of the churches and missions on the Kityang field this diagram has been devised. The large circle  represents independent, self-supporting churches. The year when mission work was opened is given with each centre. The double circle  represents missions which receive financial aid and  have not yet attained the status of a local church. The double circle with the broken ring  represents "places of prayer," *i. e.*, towns and villages in which a number of Christians and adherents live who have banded themselves together to meet once or several times during the week for prayer and spiritual helpfulness. On Sundays all attend services at the nearest mission or church; but they hope to increase the number of adherents in their own town and thus be able to have Sunday services in their own place. They would in that case be considered as a mission. The small circle  represent the results of the Kityang Native Missionary Society.

To facilitate the study of the chart the out stations of the entire field have been divided into ten centres or strategic points. These points are designated by capital letters, A, B, C, and so forth. As will be seen in almost every case they are clustered about by a number of churches, missions and places of prayer, each numbered according to the time it has grown out of the particular centre.

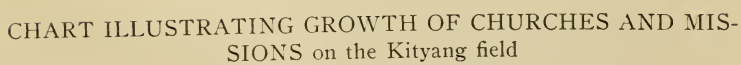


CHART ILLUSTRATING GROWTH OF CHURCHES AND MIS-
SIONS on the Kityang field

prayer and spiritual help. On Sundays they all attend services at the nearest station or church ; but they hope to increase the number of adherents in their own town and thus be able to have Sunday services there. The green centres represent the results of the Kityang Native Mission Society. The churches and missions represented by the red and yellow colours, including all their places of prayer, have organized themselves into a missionary society. The Chinese Christians raise sums of money sufficient to send yearly eight to ten evangelists and preachers into a new territory to establish new gospel centres. Some of these in turn will soon grow into local churches and will help to carry the gospel to remoter parts.

To facilitate the study of the chart the mission stations of the entire field have been divided into ten centres or strategic points. These points are designated by capital letters A, B, C, and so forth. As will be seen, in almost every case they are surrounded by a number of churches, missions and places of prayer which have grown out of that centre.

The central station of Kityang, designated by A is in a sense the mother church of the entire network of churches and missions. The membership of this church is to-day over two hundred, while the adherents who attend service number several hundred. The Christians and adherents come from eighty or more different villages, all situated near the city. The church at Kityang is not only situated at a strategic location as far as the city with its one hundred thousand inhabitants is concerned, but it commands a large territory congested with hundreds of villages. The gospel campaign carried on from this point will undoubtedly be more effective in the near future

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than it has been up to the present time. The church supports two missions, (1) South Gate and (2) West Gate within the city walls ; it maintains a flourishing boys' school and two places of prayer in villages, Kau Bue (3), and Bue Poi (4), a few miles distant. Besides supporting the pastor, the Christians also raise hundreds of dollars for their own missionary society. During the Boxer revolt the church erected a large church building with a seating capacity of 600 people which cost nearly \$3,000 Mexican. The natives themselves raised nearly \$2,000 of this sum. This act of enterprise and faith on the part of the Christians during the very period when the future of Christian missions seemed problematical to many, had much to do in keeping the enemy, who were in sympathy with the Boxers of the north, doubting the rumours and reports of disturbances in the northern part of the empire. The general public reasoned that a band of Christians who were investing their money in erecting a larger house of worship was not one which was about to become defunct. Their courage and faith dismayed and discouraged the heathen in their cherished plans of devastating Christian missions. The following churches on the Kityang field have been branched off from this church since the time of its beginning: Gueh Sia (D), Peh Thah (E), Sua O (F), Hua Cheng (G), Lau Kung (5), which has since branched off into another church at Kho Khoi (6) with her place of prayer at Sua Lai (7). An account of the opening of the mission and the growth of the church at Kang E (8) was given in the previous chapter. The opening of the mission at Sin Hu (9), an important market town about six miles northwest of Kityang was the last important centre opened from this central station. The progress of the gospel at Sin Hu is typical of several

Kityang outstations. In the year 1902 the missionary in charge felt that a market-town in the centre of several hundreds of villages ought to be a good field for evangelistic effort. Frequent visits to the market soon bore fruit in gathering together persons interested in the gospel. A house was leased for the use of a chapel, and within a few months some of the business men of the place became regular attendants at the services. Two of them made considerable progress in spiritual things and gave evidence of the religious and moral change taking place within them. The business men proposed to build a suitable house of worship and made the following offer. One would supply all the material for the walls of the building, a second became responsible for all the lumber needed, and a third was willing to supply the material for the roof, on condition that the congregation paid the wages of the workmen and the foreign missionary bought a suitable site. The undertaking was carried out successfully and to-day an attractive house of worship stands in the market of Sin Hu. The fact that the Chinese themselves have been the leading spirits in this work has placed this station very high in the estimation of many who were somewhat prejudiced against the foreigner. It is a sound policy of Christian missions for the foreign missionary to remain in the background and let the natives come forward to assume responsibilities. When the Chinese have invested a good deal of their money it always helps to make them careful in regard to the well-being of their mission or local church. During the past year or two a place of prayer has been maintained in the village of Gi Chu (10), not very far from the market. The quest for deeper knowledge of Christian truth at this place is worthy of special notice.

Chimkhe (B) is not a strategic centre as to its geographical position. The market town of Li-O (H), situated on the opposite side of the river must ultimately prove to be the more important centre of the two places. But the power of the gospel upon the lives and customs of the people at Chimkhe had been so marked and had become so noted to the people in many sections round about, that the church at Chimkhe has been a powerful centre of missionary activity and has become a mother church to quite a number of other churches and missions. The Christians of Chimkhe have only recently established a place of prayer in one of the other forty-four villages inhabited by their clan. The place is called Teng Liao (11), *i. e.*, the "upper hamlet."

The story of how the people living in the villages of Chiang Mui came to Chimkhe to hear the gospel has been told in a previous lecture. Some of the Christians at Chimkhe and Chiang Mui had established business interests in the market town of Li-O (H) and it was but a question of time when this new light would make itself felt in that place. Meanwhile the Christians and adherents of Chiang Mui living a few miles away were desirous of having a place of prayer in their own village of Sin Liao (13). The church at Chiang Mui also had the sagacity to occupy from the very beginning the market of Bue Tng (14). Disastrous clan fights defeated the aims of the mission at this point. The people there had to learn to make a distinction between the methods of the French and those of the American mission.

The town of Mio (C) proved to be a strategic point of missionary propaganda second only to the city of Kit-yang itself. Since the opening of the renovated temple in 1898 three congregations have been branched off from

that centre. In 1899 the Christians and adherents of Cie Chng (15) established their Sunday worship in their own village. They had been attracted by the results of the gospel among the Chimkhe people and had at first attended religious services there, but when the Mio mission was opened they then had but one-third of the distance to go for worship. These people were in a large measure the backbone of the early Mio mission and stood faithfully by the side of the foreign missionary in the matter of obtaining the "haunted" temple for use as a house of worship. One of the leading members of this church has opened a place of prayer in his village a few miles distant (16).

Ua Jin (17) is an interesting and instructive station. It shows us that a body of Christians, small in number, may yet produce results that surprise even the Chinese themselves. The people of Ua Jin had become weary of the desolation and death caused by the constant inter-clan fights in their district. A number of young men, members of substantial families, came to Mio to hear the gospel message and soon brought some of their elders to the services also. The people were wealthy and after due time made application to open a mission station among the several thousands of their own people. Some of these men did not know the full import of their request. They hoped to escape the consequences of the clan fight, with which they had nothing in common, but for which, as well-to-do members of the community, they knew that they would be the marked persons of the government official when the day of reckoning arrived. Fortunately they escaped the expected "squeeze" of the government officials but the truths of the gospel of Christ meanwhile had so taken hold of some of them that they

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refused to have anything in common with idolatry and ancestor worship. When this became known there was consternation in the villages of Ua Jin. The gentry, who at one time even professed to be favourably inclined towards Christianity, threw aside their false pretenses and exerted their influence on the Christians to make them give up their intentions of breaking away from ancestor worship. They even went as far as to advise the Christians to remain true to the forms of the Christian truths but not at the cost of ancestor worship. Failing in this they threatened to use measures which would be disastrous to the Christians. One man had a large number of olive trees and in a single night a good portion of them were stripped of their bark and the destruction of the valuable trees resulted. But it did not destroy his faith in God. That same man has since given considerable towards the building of a chapel in his own village. Objections were at one time made against the site upon which the chapel was to be erected, but nothing happened when the local congregation went ahead and erected the building. Ua Jin will soon be a self-supporting congregation. The members are able to carry on their church work independent of the preacher usually in charge of the work. The man who preaches to this congregation must be above the average as a student of the Bible.

Almost exactly the reverse of this may be said of the Christians at O Bue (18). At this place the disciples have not been able to profit by the petty persecutions of their neighbours. The people are wretchedly poor and are the constant victims of the grossest superstitions. A "place of prayer" has been established in the largest village not very far from the chapel. It is possible that

this station will be merged with the Cie Chng mission. If both could be persuaded to unite, a self-supporting church would result.

Gueh Sia (D) was established as a distinct congregation many years before a missionary was sent to Kityang. Rev. Wm. Ashmore, D.D., had established up to that period (1895), besides the Kityang and Gueh Sia missions, the Peh Thah (E), Sua O (F) and Hua Cheng (G) congregations in the northern part of the Kityang field. As will be seen from the chart they have since become centres of successful church planting. Gueh Sia church has established three local churches, one mission and five places of prayer since 1896. The first of these three, the congregation at Gu Phi Lang (20) has not been successful in exerting a virile influence, but a successful place of prayer has been established at Toa Peh (21).

The church at Toa Thau Nia (22) is a vigorous body; it is in a strategic centre and has a very bright outlook. Two places of prayer are maintained by it, Gu Lo Thau (23) and Sang Sua (24). The church at Tek Kie (25) has been a gathering-place for a number of the gentry and scholars. The pastor of this church is above the average in ability to draw men of this class. Still it would be very difficult to say that the church is in any way stronger because of this element in the congregation. The difficulties that this class of people bring to Christian missions are numerous; let the following case suffice. A few years ago one of the gentry, an adherent, was invited to feast with the district magistrate. This was considered a great honour. At the close of the feast the magistrate notified the man, who was also one of the responsible elders of the Tek Kie villages, that he would have to remain in the yamen, a prisoner, until he could

clear himself of the charge of teaching and helping the clan at Tek Kie to prepare for extensive warfare. The man was undoubtedly innocent of the charge, but the Kityang magistrate had received orders to come to Canton to celebrate the viceroy's birthday. He knew that he could not go to Canton without a substantial present for his superior. Being short of funds at the time, he examined a list of the wealthy men of the district and invited among a few others the gentry from Tek Kie. Strong efforts were made to get the foreign missionary at Kityang to see the magistrate about this case and to save the man from his clutches. But the missionary could not see his way clear to do so and thus disappointed a large number of friends, who thought the American missionary ought occasionally do what the French missionary frequently did. This man of Tek Kie was released from his chains and imprisonment upon paying a squeeze of a thousand dollars. The fact that the missionary failed to come to his rescue in the time of need caused some to fall away and to discontinue attending the religious services. The absence of such men, however, is more a relief to Christian missions in China than a loss. The place of prayer maintained by a few of the peasant Christians at the old village of Tek Kie, Lau Ce (26), a half-mile distant from the chapel, has proved a far more helpful force for the spread of the gospel than many of the so-called adherents of the gentry. Christian education and training are the direct results by reason of these places of prayer. The gentry, on the other hand, impressed by their own importance, do not learn readily at the cross of the crucified Saviour. The church at Gueh Sia, since establishing the above mentioned churches, has again opened two

places of prayer, one at Chim Pho (27), the other at Khoi Poi (28).

The church at Peh Thah has been sterile for a long time. Only during the past few years have the Christians at that place shown a true missionary spirit in establishing places of prayer. The one maintained in the town of Cui Liao Po (29) is on the border line of another tribe of Chinese, who speak a different dialect. The other is at Be Khu (30), a town near the banks of the south branch of the Kityang River. Several years ago our mission had a foothold in this town; there were at that time a number of women who had become adherents, but the mission for some reason was not continued. In 1902 a number of men came to Peh Thah church and showed much interest. The motives, however, that led them to come were not of the best. The different families of their clan were at odds with one another, and though the mission has tried to keep clear of any connection with the local situation, various troubles have since arisen at that place which go to prove that such opportunities require the utmost caution on the part of the foreign missionary. The Christians of Be Khu have tried to erect a meeting- and schoolhouse but have been hindered by their own people from completing the building.

The Sua O (F) church is to-day one of the strongest and most substantial of all the local churches on the Kityang field. The church maintains a prosperous mission at Tng Khe Ui (31); two places of prayer in connection with the mission Gu Na Thau (32) and Cie Ie Lo (33); also a place of prayer at Peh Cieh (34). This expansion of missionary activity of the Sua O church has taken place since the Boxer revolt; the same is also true of some of the other churches.

The Hua Cheng (G) church as a strategic centre is of minor importance. In 1896 a mission was established in the important town of Siah Tie (35) with a population of 10,000 people. Though this church is not yet as strong as her mother church, she will necessarily take a greater share in the diffusion of the gospel throughout that vicinity than the church of Hua Cheng, which is secluded in a little hamlet with a population of about 300 people. The Christians of Siah Tie are poor and have found it rather difficult to support a preacher. A member of the church, a boatman, has considerable gift as a preacher, and has served the church for the past three years in the preaching of the gospel. The Siah Tie church is therefore a self-sustaining rather than a self-supporting church. The Hua Cheng Christians have established a place of prayer in the larger village of Hua Cheng (36), about one-half mile distant from the chapel. This place of worship has caused the Christians much tribulation, as their pagan neighbours strongly objected to a Christian place of worship in the larger and more important village of Hua Cheng. The Christians may, if they desire, come together for worship in one of the minor villages of Hua Cheng, but they must not be tolerated in the place where the gentry and the important people live. However, in spite of their opposition and persecutions, the Christians are holding their own and will yet make a place for themselves in that community. Every foot of ground is contested, every advance shown on the chart has caused persecution and even bloodshed, but the victory has always been with the Church.

The opening of the market-town of Li-O (H) as a centre of missionary activity was brought about by the Chimkhe and the Chiang Mui Christians who had business interests

at that place. It was this important centre with which the clan at Chimkhe had had a clan fight and lawsuit at the time they came to the Kityang missionary to urge him to preach the gospel to them. Many of the people hoped at that time that they might be able to persuade the missionary to take sides against the people at Li-O, and if possible, even urge the magistrate to take the Li-O people in hand instead of the Chimkhe people. It has been narrated how the missionary expressed his opinions very frankly to them on that subject and even suggested the hope that within a few years he might be able to give the gospel of Christ to the Li-O people also. Only four years later this hope was realized. Not only was the missionary eager to give them the gospel but a number of the Chimkhe people, also their former enemies, were now as zealous to carry out this plan. Within a short time a family of good standing living at Li-O united with the mission and the work was more than encouraging in the fact that a number of peasants from the neighbouring villages became regular attendants. The tea planters from Peh Cui Tsai (37), who formerly went to Chimkhe to worship, now came to Li-O, and in 1903 established a mission of their own among their secluded villages in the hills. Here again the motives that led these people, at first, to seek the teachings of the gospel were not altogether pure. They had had trouble with the villages at the foot of their hills and by some peculiar reasoning came to the conclusion that they could better their condition if they became Christians. They have now been adherents and Christians for a number of years, but still the enemy continues to make it unpleasant for them as they pass through his dreaded territory. In establishing a mission among the hills they had less occasion to trav-

erse the territory of their enemies than when they went to Li-O. They have since opened a place of prayer among a neighbouring clan, also tea planters, living on the hillside only a few miles distant at Ang Chu (38). Apart from this growth the Li-O mission has also established a place of prayer at Tek Thau (39) which has been a very great aid in the development of the Christians in that vicinity.

As the Boxer troubles were being adjusted the probability of a great opportunity to spread the gospel among the people became evident to all foreign missionaries in China. The thought of further expansion of the Kityang mission gave rise to serious reflection by the missionary in charge. Questions as to the source from which to get reliable evangelists and preachers, and also the concomitant problem, whence to get funds for the enlarged work, presented themselves in advance. Would it be wise to carry on the entire extension with foreign money? If not, how could the Chinese churches and outstations be enlisted to take a share in this, their own work? At this time, 1901, a letter was received from people living in a town fifty-seven miles from Kityang, asking that the missionary come to their place with native evangelists to preach. The following week certain Christians at Li-O asked that some effort be made to establish a mission in an important market-town southwest of Li-O, where a number of their own kindred lived. It proved that the place to which the missionary was invited and the place mentioned by the Li-O Christians was one and the same, Kue Tham (40). A trip was taken to that place and also further westward into the Weichow district. The needs of a great field and the possibilities of a large missionary undertaking became evident. The Kityang

churches were at once told of the Macedonian call of the great field that had hitherto been left untouched by the mission and the eagerness with which the gospel had been received by the people who have been visited was clearly explained. The churches were asked to pray during the following few weeks regarding the organization of a Chinese missionary society, to take upon itself the responsibility of the Weichow field. The churches were to raise all the money necessary to carry on the work. They were to choose and send their own evangelists and were to hold two mission rallies every year in order to hear reports of the progress of their work. When the time came for the consideration of the matter, there was considerable enthusiasm shown by nearly every delegate present. The missionary society was organized and the first evangelist under the auspices of the missionary society sent into the Weichow. In organizing this society the churches built wiser than they or the missionary could at that time understand. No one factor has proved to be such a power in unifying the numerous churches and outstations, with one aim and purpose, as the organization of this missionary society. This can be fully appreciated only by those who understand the narrowness and clannishness of the average Chinese. The enlarged field of missionary endeavour has proved to be a safety-valve for the Kityang mission in that it offered to the Chinese co-workers, men of ability and capable of larger things than remaining under the direction and pay of the foreign missionary, a field for the exercise of their gifts. But of still greater importance, the organization of the missionary society has helped the churches to realize the share that is theirs in the conquest of their native country for Christ. The reflex influence of this mission-

ary zeal upon the local churches has been very evident, not only in the positive advance towards self-support of all the churches themselves but also in the deepening of the spiritual life of the Christians. It ought to be added also that the number of converts has been increased very much since the organization of the missionary society.

The first mission undertaken by the native society was at Kue Tham (40) an important market town near the border-line of the Weichow. The preacher chosen to go to this field was specially fitted for the work, and in spite of many difficulties was soon able to gather a respectable number of business men of Kue Tham as adherents. The interests at this place have developed. A boys' school was established a few years ago, and a number of peasants living in a village several miles distant, have established a place of prayer (41). The leader of this undertaking, A Teng, has since been baptized and has united with the church.

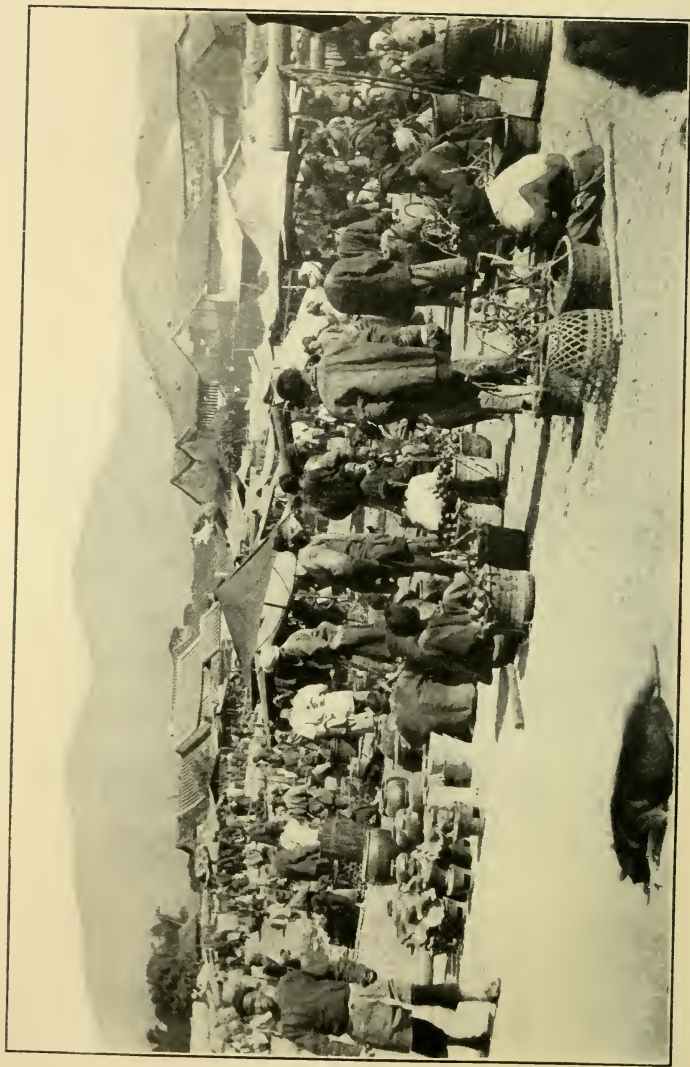
Within a year several invitations from men attending services at Kue Tham had been sent to the missionary society to open gospel centres in their towns. Before opening outstations in the Weichow it was necessary to make a careful study of all the principal cities and towns in that large territory in order to plan wisely for occupying strategic points as centres. A trip from Kityang to Canton overland through the entire length of the Weichow was made by the missionary and three native co-workers. When the opportunities to preach the gospel offered the itinerating party could only travel but a few miles a day. When, however, as was sometimes the case, it was necessary to travel through a country sparsely settled or where the language of the people was entirely different, a distance of from twenty to thirty miles would be covered on

foot. The itinerants always lodged at the public inns for there they often found opportunity of getting valuable information and also preaching the gospel to many people. The trip required over a month's time. When the missionary society came together for its semiannual meeting it was decided to appoint an additional evangelist and to open a new mission at Lok Fung (I), the capital city of a county of the same name. The people of that city and of the surrounding country are without doubt among the most turbulent in all the eastern part of Kwangtung province. The visiting missionary has hardly ever come to that city without finding the people engaged in some struggle. Oftentimes it would be a fight between the various clans struggling for supremacy; then again there would be an uprising against the soldier and yamen-runners and even against the government official himself. At one time all the Catholic converts of that district were compelled to flee for their lives because a French priest had taken sides in a lawsuit contrary to the interests of the people; when the bishop of that territory attempted to visit the city the people would not allow him to come. At another time the traders and shop-keepers of the old and the new markets would renew their feuds and a fierce conflict would result, lasting days at a time, making all communication in the city and vicinity impossible. It required courage and tact on the part of the native preacher to carry on a successful mission work among such a people. The native society has from the beginning selected the strongest and safest men possible to preach the gospel at this storm centre.

The opening of the mission at Lok Fung city attracted a large number of men from various parts of the Lok Fung and Hai Fung counties. Men came thirty

and more miles to hear the gospel message. Owing to the unsettled condition of the entire region at that time, due to clan fights and highway robberies, the people were unable to come with such regularity as is indispensable to insure satisfactory results. The missionary society on account of these conditions voted to open a mission at Ke Khau (42), a town in a populous district nearly eighteen miles west from Lok Fung. The progress at Ke Khau, however, has not been very great. A place of prayer has been established at Toa Lo, a village several miles away, with the prospects that the work may prosper more there than at Ke Khau.

The third year of the native missionary society witnessed a still greater growth and expansion. Some members of the Board of Directors who were in a way responsible for the raising of funds to carry on the work in the Weichow were very doubtful as to the wisdom of sending five evangelists into the field during the year. The Kityang churches decided to send the men and raised the money needed to pay their salaries. Last year some of the same directors favoured and helped forward the plan of sending ten men into Weichow. There was no debt at the close of the year. In 1903 four mission stations were opened. The first, Toa Ue (44), a secluded town where a considerable number of adherents were desirous of better opportunities than an occasional visit to the chapel at Lok Fung, became a regular outstation. The following year a new station was opened at Phu Thau (45), only a few miles away. The Christians at both places were persuaded to unite in calling the same preacher, who was to visit Sin Chu (46) also. Opportunities for preaching the gospel in many places and the limited number of evangelists and preachers made it nec-



MARKET PLACE IN FULL BLAST
IN MARKET-TOWN OF LAI-PU-SUA NEAR KITYANG

essary to adopt this method of economy in designating the men for the time being.

Kong Pheng (47), one of the most important market centres in the Hai Fung county, was occupied a few months after Ke Khau. Considerable elementary teaching has been necessary at this place, due to misconceptions on the part of the people as to the functions of the Christian church. The French Catholic converts at this place make much display of the power of their priest, thus causing envy and even a desire on part of the weaker adherents to emulate them as regards their missionary. This has naturally hindered the progress of the gospel in all the surrounding villages.

The system of opening places of prayer for the Christians and adherents isolated from the fellowship of the weekly church meetings has proved to be such a positive force in the development of the Kityang mission that the same method has been continued in the Weichow field also. Some of the adherents attending services at Lok Fung established a place of prayer in their own town of O Kham (48); they hope to be able to have an evangelist stationed there to preach the gospel to the thousands living in that region.

Hun Loh (49) a market town situated on the main road of travel between Li-O and Kue Tham was also opened this same year as a mission centre. The preachers on their way to Weichow always pass through this place and their short visits resulted in much good. A number of Christians and adherents have been gathered at this point.

The most important centre growing out of the Lok Fung mission was the district city of Hai Fung (J). The city has about 40,000 inhabitants and is surrounded by

hundreds of towns and villages. Hai Fung, though smaller in population than Kityang, has almost the same strategic advantages for becoming a great centre of Christian missionary effort. It has in a measure become so already. A glance at the chart will show that quite a number of outstations have grown out from this centre. The adherents at Chang Ki (50) had attended religious services at Lok Fung at first, but are now closely connected with the Hai Fung work, which is much nearer to their place. The gospel message has spread from this point to Chiap Cheng (51), an important military city, which must, owing to its commanding position, also become a powerful centre for Christian missions.

When the missionary society decided to open Chiah Chieh as a gospel centre, it reached out as far as the dialect spoken by themselves extends. Chiah Chieh (52) is a large market-town near the border-line between the Cantonese and Swatow dialects. The place is about 150 miles west of Kityang. From the latter station reaching out to Chiah Chieh, there are at least 1,500,000 or 2,000,000 people. God has given the Kityang missionary society a large field, but they can do the work better than any number of foreigners. There are now about 900 baptized Christians and about 3,000 adherents connected with this network of outstations. One half and more of the 900 have been baptized since the formation of the missionary society, though no converts, excepting about ten, have been received from the Weichow up to the present time. The native missionary society as well as the foreign missionary believe in laying a good foundation before receiving men and women into the church, even though it take five times five years to do so.

Of second importance only to the district city of Hai

Fung itself is the seaport town of Sua Bue (53). The place is one of the many commissariats of Hongkong. The Kityang missionary society looks forward to the establishing of a strong church at this centre which shall in turn exert a powerful influence in the many towns and villages of the vicinity.

The training which the Weichow mission offers the Chinese preachers cannot be overestimated. It has brought out the latent abilities of many of the younger men. The dangers to life and limb in having to travel through districts infested with highway robbers, and the assuming of great responsibilities, have called out the best that was in a number of our young preachers. Many of them have become strong and trustworthy.

As the necessity of a furlough for the missionary began to make itself felt in no uncertain way, a new crisis in the development of the mission presented itself. Every missionary in the South China Mission had more work on his hands than was good for him and it was useless, therefore, to try to obtain the aid of a foreigner who could give his entire attention to this vast field. The conviction began to impress itself upon the missionary that the Chinese leaders and preachers ought to be invited to assume the responsibilities of the entire work during the furlough of their missionary. This would not only be a splendid opportunity for the further development of their gifts, but it would also be a test for every preacher and leader to show whether he could be trusted without having the eye of the missionary upon him. An understanding was effected with the home board and Rev. W. Ashmore, Jr., D. D., at Swatow, who should come to the aid of the Christians if any severe crisis should happen. Otherwise the prosecution of the work should

rest upon each pastor, preacher, teacher and evangelist and upon the churches themselves. When the churches and the leaders were taken into confidence regarding this plan it was urged that they owed it to their God, to themselves, to their fellow countrymen and to the American Christians to prove that they possessed spiritual gifts and were able to stand in the faith and carry on their own work, even though the missionary were absent for a time. The appeal struck home. There was a hearty response. As the missionary left the field he felt that it was proper that the work should undergo the test. If the principles carried out during the nine years of his ministry were not sound the sooner he became enlightened on that point the better it would be for all concerned. The reports that came to the missionary in this country showed that the Chinese Christians are true to their calling. There was no occasion for seeking the aid of the foreign missionary for help in lawsuits or other trouble. The native missionary society carried on its work with vigour. It is reported that two new outstations were opened during the year in the Weichow. The year was closed without a debt, though the expenses were heavier in the Weichow than ever before.

There are many problems to solve in connection with the further development of these churches and outstations. One of the most important of all is the educational. A Christian school must be established alongside every mission station. The problems connected with the source of supply for preachers and evangelists for the ever expanding work will be considered hereafter, likewise also the problem of ordaining men to be pastors and the question of self-support of the local churches, all vital subjects.

IV

PROBLEMS OF THE CHINESE LOCAL CHURCHES

- XVII. INTENSIVE AND EXTENSIVE METHODS OF THE
KINGDOM.
- XVIII. THE CHINESE CHURCH AND THE FOREIGN MIS-
SIONARY.
- XIX. CHINESE LOCAL CHURCHES; SELF-SUPPORTING
AND SELF-SUSTAINING.
- XX. CHINESE PREACHERS, THEIR CALL TO THE MIN-
ISTRY AND THEIR TRAINING.

XVII

INTENSIVE AND EXTENSIVE METHODS OF THE KINGDOM

JESUS CHRIST taught His disciples both the intensive and the extensive method of establishing the kingdom of God among men. He emphasized the intensive aspect when he told His disciples "the kingdom of God is among you"; also when He commanded His followers not to depart from Jerusalem, but to wait for the promise of the Father. "But ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." The extensive aspect of the kingdom finds expression in the latter part of this Scriptural passage, but it is summed up in its completeness in the marching orders of the king to His followers: "Go ye into all the world and preach the gospel to every creature." The Master made the intensive, that is, personal religious experience, the first requisite to the extension of the kingdom. But the extensive, the outward expansion of the kingdom among men, should be a logical concomitant of this first law.

THE APPLICATION OF INTENSIVE METHODS IN THE KINGDOM

It is essential that the foreign missionary centralize his efforts until a spiritual body has been created from among

the people who have come to him for instruction. He will thus be able to work through these spiritual men and women and multiply his influence many fold. The foreign missionary must use good judgment in the selection of a strategic city or town as the centre from which to exert his influence. It is essential that he give more attention to the intensive phase of his work than to the extensive. There have been missionaries who were noted for their deep religious life, but who failed to reap the fruit of their consecrated labours, simply because they neglected to apply this fundamental law of the kingdom in their missionary labours. That great saint and indefatigable missionary, John Burns, travelled continually from port to port along the entire coast of China. He was literally consumed in the great work of the kingdom, yet he did not gather the fruits of his labours. Though no one would venture to say that his work was in vain, yet there was not that visible result which such a devoted labourer might easily have attained. He had a premature vision of the results of the extensive method and a great desire to see the gospel spread into China from many points, while his day of missionary labours called for methods none the less heroic: settling down in one strategic centre and living there year in and year out until a strong body of Christians should be gathered through which to work upon a larger territory. Missionaries have been known to spend their first years travelling continually from place to place, rarely, if ever, staying at a single centre more than a day or two. These men have finally come to the conclusion that the daily example of a Christian life, illustrating the truths they were preaching, was in the end more effective than many transient visits of a few hours at a given place. The



"HEADS AND TAILS"

A Street scene in Shanghai. A festal occasion

planting of the Church of God does not consist in the proclamation of the gospel apart from the new life which that gospel teaches. The witness of a Christian life among a non-Christian people is as important as the proclamation of the truth itself. The constant itineracy of the foreign missionary implies superficiality in method. In order to teach "all things" there must be a permanent residence of the missionary at a central location.

INTENSIVE METHODS AS TO CHINESE CONVERTS

In planting the local church in any town or village in China the intensive method is the only safe one that will insure a healthy growth. The rite of baptism should be withheld until sufficient evidence has been established that the converts are regenerated men and women and that they have broken away from idolatry. The plan of the missionary should be to use the church as a spiritual dynamo to accomplish an extensive work rather than to view it as a hospital wherein all sorts of disabled and deathly sick patients are nursed back to spiritual health. The writer is convinced that the success of mission work in China is due to the direct working of the Holy Spirit rather than to the methods employed by the foreign missionary. The Holy Spirit is concerned with the individuality of the believer. If it is true that the spiritual church is the creation of our Lord Jesus Christ, it necessarily follows that he has supplied her with the proper spiritual equipment to exist and to thrive independently of all outside influences and helps. We read in the fourth chapter of the Epistle to the Ephesians, in the eighth verse, that when Christ ascended on high "He led captivity captive and gave gifts to men." It has been the conviction of the writer for some time that the right solution

of the problems connected with foreign mission work cannot be found unless the subject of spiritual gifts and their presence among the native Christians is given proper attention. The questions of native ministry, self-support, the rights of the local church, and so forth, are often discussed as a matter between the mission boards, the missionary and the native churches; that is, the whole subject is considered from the human point of view only, thus overlooking the divine preparation laid down in the word of God to meet these as well as other problems on the foreign field. The writer ventures at the risk of weariness to the reader to enter upon the subject of spiritual gifts among the Chinese Christians in the light of spiritual gifts bestowed upon Christians of the apostolic period.

SPIRITUAL GIFTS DEFINED

It will first be necessary to define spiritual gifts. The writer has no sympathy with Irvingism or with German naturalism. To arrive at a proper understanding of spiritual gifts only the word of God can be our guide. In the study of this subject it will be necessary to compare spiritual things with spiritual.

For centuries spiritual gifts were considered as special privileges of the apostolic church. They were thought to consist in the ability to accomplish miracles. They began, it was said, with the "gift of tongues" on the Day of Pentecost, and the Roman Catholic theologians maintain that they have their continuation to this day in the miraculous deeds of the holy saints of the Roman Catholic Church.

This is also the view practically maintained by Edward Irving, the famous Scotch preacher in London two or

three generations ago. He claimed that the apostolic "gifts," the gift of tongues and other miraculous powers, had been given to him and his followers. To what a sad caricature of our holy faith that movement led is a matter of history.

It is perhaps the prevalent conception among Protestant theologians of to-day that the gifts recorded in the New Testament were miraculous, bestowed upon believers during the first three Christian centuries, but after this period ceasing to exist within the Church. However, a closer study of the word of God will indicate that the spiritual gifts of the New Testament have to do with something deeper, broader and more permanent than the mere power to accomplish miracles. We do not deny that the latter may be, and at times are, included in spiritual gifts, but this does not exhaust the subject, by any means.

The word "gifts" (*Χηρίσματα*) has a peculiar New Testament meaning. This word is found in 1 Tim. 4:14 and 2 Tim. 1:6 to refer to certain gifts of grace which the Christian has within him. The same word is used in 1 Corinthians 1:6, 7 to denote a condition of victorious spiritual growth among the Christians at Corinth. "So that ye come behind in no gift." Then again, the word as used in Romans 12:6-8; 1 Cor. 12 and 14 and in Peter 4:10 teaches distinctly that the disciple is endued with certain abilities by reason of the gift, by which he may in a direct way serve the Church of God, the body of Christ, just as a member of the human body, the hand or foot, for instance, may serve the body. There is ample proof from the above passages of Scripture that "spiritual gifts" is not a subject that need necessarily be identified with the continuation of miracles. It has in a much

larger sense to do with the spiritual equipment of each member of the church, to serve the body and the Kingdom in a smaller or greater sphere. According to the scripture just quoted such an equipment belongs to every member of the body of Christ by reason of his regeneration. Each member of that body has his specific function. There have been some scholars who maintain that these spiritual gifts are only the expression of certain natural abilities which each believer brings with him at the time of conversion. These natural abilities or talents, they hold, become spiritual gifts as soon as they are used in the service of the kingdom of God. This view, however, is not the biblical one. When Christ ascended upon high He led captivity captive and gave gifts to men. That these gifts were not given to men while in an unregenerated state of heart is evident from the eleventh and twelfth verses of the same chapter: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The gifts that Christ gave are distinctly spiritual and as such are given to men only after they become spiritual.

It is not to be denied, however, that there is a blending of the supernatural with the human individuality. It is quite true that the Spirit of God will often take the natural ability of a new convert, and rectify, quicken and consecrate it in the service of the Kingdom, but that is only a small fraction of the whole truth in this important subject. It is evident that this power necessary for the life of the Church, a supernatural and spiritual organism, cannot have its source in human or natural effort. It must have a supernatural origin. The definition of the

New Testament "spiritual gifts" is powers and abilities wrought in members of the church of Jesus Christ by the Holy Spirit. On the one hand, these powers and abilities are often imparted to the believer after his regeneration, and on the other they may have been natural abilities wrought over, rectified and consecrated by the Holy Spirit. Spiritual gifts are bestowed for the express service of the Church of the Lord Jesus Christ and the kingdom of God.

Spiritual gifts mentioned in the New Testament can be divided into two classes. There seem to be some gifts bestowed in the Apostolic Age that evidently were meant to be temporary only. The gift of apostleship, its office and its powers, was a temporary gift to the Church. The gift of tongues, and its concomitant, the interpretation of tongues, the power to work miracles, certain gifts of healing, and others, were undoubtedly gifts of a temporary nature. They ceased when the body of Christ could prosper without them.

There are other gifts, however, that have been permanent with the Church throughout all the centuries. Prophets, evangelists, pastors, teachers, men and women of faith to do a great work, are all gifts of Christ to the Church. These and others have ever remained her inheritance. Furthermore, it would seem that there has been a gradual addition to these gifts to the Church as time passed on. The deaconship, its office and power to fulfill the duties, is a gift. The four daughters of Philip, the evangelist, were endowed with spiritual gifts. One could continue to show, if it were necessary, that the bestowment of spiritual gifts by Christ did not cease with the Apostolic Age, but are in a large measure constant and permanent. It may be added that these gifts have

changed to meet the spiritual needs of the Church at various times and in different countries.

SPIRITUAL GIFTS AMONG CHINESE CHRISTIANS

According to the above definition of spiritual gifts it is evident that there are such among Chinese Christians at the present time. To deny this were to admit that the missionary efforts of the past century have been a failure and that God had not called a spiritual organism into being from among the Chinese people. The failure of a congregation of believers in the Lord Jesus Christ to supply the spiritual needs of one another and the spiritual needs of the body as a whole would indicate that they were not fulfilling the requirements of a New Testament church. The latest physiology teaches that the human body has no superfluous members, and so it may be said that no person called in Christ Jesus and thus becoming a member of His spiritual body, is without some spiritual endowment—"a gift"—by the exercise of which he is to add to the benefit and upbuilding of the whole body. As the failure of a member of the physical body to fulfill its function may ultimately result in disordering the whole, so is the case with the spiritual body of Christ: if the members exercise their spiritual gifts, then the whole Christian Church will be in a robust and healthy condition.

To what extent are these gifts exercised among the Chinese Christians? There is no doubt that the average missionary in China is able to see the results of the work of the Holy Spirit through the native Christians in a more direct manner than in the average believer in the home land. The most prevalent "gift" bestowed upon the young church in China is that of the evangelist, the

man able to preach the truths of the gospel of Christ. Missionaries have all been astonished at the boldness of utterance and the liberty in proclaiming the gospel, prevailing among Chinese converts. It is done often in a way that the missionary would not do it, but the zeal of these men and women command attention. In and about their homes, on the roads of travel, in the shops, at the markets, on the boats, the gospel is preached without money and without price. This gift, it would seem, is logically the most urgent one of all at the present time: hence it has been bestowed upon so many of the Chinese Christians. It is due to the use of this gift by the Christians on the author's field preaching the Word wherever they went, that the growth of the network of outstations on that field must be attributed. It would have been utterly impossible for the missionary to accomplish anything like these results through any plan of his though backed up with many thousands of dollars.

Another important gift bestowed upon the Chinese Christians is that of a great childlike faith, which at times induces on the part of the missionary a self-examination and a longing for something like it. With them God is a God who is willing to answer prayers concerning the smallest details of their private lives. The organization of the Kityang Missionary Society, under the entire control of the Chinese themselves, and the fact that they have been able to carry on the work throughout the entire field during the furlough of the missionary, are substantial evidences that they have the gift of administration. The native church in all parts of China has already produced a host of able evangelists, pastors and teachers. The writer believes that most of the

spiritual gifts which were designated as permanent have already appeared among the Chinese Christians.

With regard to such spiritual gifts as are designated as temporary it is more difficult to say to any degree of certainty, whether there are such among the young churches. The faith of the Chinese in the gift of miraculous powers, as casting out of evil spirits and the healing of the sick by prayer, is so sublime, that it seems quite wrong to doubt; nevertheless it is the duty of the missionary to be very circumspect in such matters. Should there be such spiritual gifts really present among some of the churches it is evident from history that they will be but temporary and that other gifts, perhaps attracting less attention on the part of the pagans, but more substantial towards the building up of the Church, will take their places.

A subject which at the present time is demanding the attention of our missionary societies and which will do so increasingly as the years pass on, is that of self-support among the native churches. The writer does not think that the Chinese are behind any of the Asiatic people in their effort to support their own work. But the question of getting the people to raise money for their own local church is not the important point at all. It is possible under the present political conditions in China to have a small congregation pay a good salary for a pastor and a school-teacher and raise money enough and more to meet all other local expenses, while at the same time all the members and adherents of that church may be lacking in true spiritual life,—worse, they may even despise it. They may have united with the Christian congregation with the same motive that a person has when he has his house insured against fire. In such a case a missionary

could report a self-supporting church or congregation, but that is about all that could be said of it favourably. Far better were it if it could be said that though the little church did not raise more than one dollar, it was nevertheless a self-sustaining, that is, a self-feeding church. It is a mistake to urge a paid ministry too strenuously upon the little churches. It is desired, of course, to see the little churches grow in numbers and become independent of foreign mission money. How can this be attained while yet avoiding the dangers connected with the problem? The Apostolic churches were not in any great need of money to carry on the spiritual work in their localities ; in fact it appears that money was a matter of no importance to them. They were more concerned with the far more profitable question of spiritual gifts and how to serve the church in a proper way. Again, the writer repeats that a congregation of believers constitutes a spiritual organism and that as such Christ has given the members of the organism spiritual gifts for the self-sustenance of the whole body. These gifts may not at first be of a high character in their outward expression ; indeed to the spiritually developed missionary they may appear unimportant, but such as they are they will be helpful towards the upbuilding of the faith and spiritual life of the other members. Perhaps one may have the gift of singing ; he will be sought after constantly ; it is for him to render that service. Another may be able to read the Bible understandingly ; let him be a constant comforter to the whole Christian band. Another or several others may have the gift of exhortation, to serve the church ; other gifts along such lines as these mentioned will make a congregation quite independent of paid preacher or pastor if such persons cannot be had. Such a humble

service by the Christians will strengthen the spiritual side of the church as nothing else can.

In carrying out this policy we must of course be certain that in the congregation left without an evangelist or pastor there are at least a number of regenerated men present; otherwise it will be impossible to obtain any good results. The mission must be on a scriptural basis before scriptural methods can be adopted.

These principles should be carried out not with the idea that there is anything special given to the Christians but simply that they are fulfilling their duties; for it is nothing more or less than that. Many congregations have an enjoyable time when the regular preacher is absent, for then some of the members have their turn at preaching, a service which seems to do them a great deal of good. Thus by recognizing the spiritual gifts of the Chinese Christians and urging the use of them, the planting and training of the local churches are problems which are being easily solved. This method, to be sure, does not help to develop a system of perpetual foreign missionary supervision, but in this period of transition in China it may prove to be all the more valuable.

SPIRITUAL GIFTS IN RELATION TO EXTENSIVE METHODS IN THE KINGDOM

The extension of the kingdom of God cannot be neglected. It would be a sad mistake if the local churches were to become contented with their own local church life and neglect to carry the gospel to others. It has often been the author's experience that the man who took the initiative in establishing a place of prayer became a lay preacher and later entered the theological seminary for training. So, too, the places of prayer, at one time

only a rendezvous for a few isolated Christians among thousands of heathen, have developed into missions and then into self-sustaining and self-supporting churches. This could hardly have been accomplished unless the Chinese Christians had made use of their spiritual gifts. There has never been any hesitation on the part of the missionary as to the ability of the Chinese to carry on the work of their own missionary organization. Their missionary meetings are always full of interest and their methods of solving the problems connected with their work show plainly that they understand the dignity and importance of their work. They are furthermore realizing as never before the great financial cost of missionary work as they find themselves investing their thousands of dollars in their own mission field. The daughter who has become a mother herself, realizes as never before the anxiety and care of her own mother in past years. There have never been so many prayers of thanksgiving offered for the work of the American Baptist Missionary Union in South China as during the comparatively brief existence of the native missionary society.

The fact that the Chinese Christians are able to take up a large share of the responsibility for their own work will help much to lower the expense of mission work in China. Perpetual foreign control over the older Chinese churches is unnecessary. If the native church is the organization through which to accomplish the evangelization of China then missionaries ought to get the Chinese Christians to understand their relation to the great problem. If God has created a hunger and thirst for the gospel message all over China He surely has made it possible to satisfy this hunger and thirst. The native church should understand the issue. She should know her

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prerogatives and her sublime duty. She should know her strength in Christ and remember the promises of God that in using the name of Christ in this great evangelistic campaign, demons shall be subjected unto her. She shall overcome her enemies. She shall go forth conquering and to conquer.

XVIII

THE CHINESE CHURCH AND THE FOREIGN MISSIONARY

THE kindly interest which Chinese Christians take in the welfare of the foreign missionary has become proverbial. The missionary as he grows older and becomes able to understand the Chinese better marvels at the patience which they have exercised with him as he tried to speak their language and learn their customs. The Christians rejoice with the missionary as he gradually masters the language and is able to preach to them. But as he attains a better knowledge of the people he will become conscious of the discouraging fact that he is not able to enter into the social, moral and spiritual life of these converts to the degree that he would like. The racial distinctions are so vast, the civilization and make-up of both the missionary and the Chinese are so different, as to present great difficulties which both recognize and which have been accepted by both parties as permanent. Happily there are no misgivings that this is so.

This happy relation between the foreign missionary and the Chinese Christians has lately been threatened in a few sections of China, especially since the close of the Japanese and Russian War. A movement is now on foot among certain native leaders to carry on their local church work independent of any control by the foreigner. This is a natural sequence of the reassertion of the yellow race in the Far East and a concomitant of the boycott of American goods. The Chinese church, too, has made

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great strides in self-support during the past years, and it is an axiom in Chinese life that he who pays shall also govern.

A sane view of the situation ought to bring joy to every missionary rather than forebodings of fear for the future welfare of Christian missions in China. The functions of the foreign missionary and those of the local churches are entirely different, and with a strict application of each to its own sphere of work, it ought to be possible to find room for the activities of both.

THE FUNCTIONS OF THE FOREIGN MISSIONARY

The missionary is sent to the foreign field to do a distinct work. He is called to preach the gospel to the heathen. Having gathered a number of converts he is to organize them into a local church and teach them how to become self-sustaining and self-supporting. When the native church has attained the period of self-sustenance and self-support the relation of the missionary to that church changes and the recognition of these changes is as imperative as is the changed relation of a newly married son or daughter to the parents. A local self-supporting church is a force in the social fabric and life of the Chinese such as foreign missionaries can never hope to be. But this influence will be diminished just so much as the missionary keeps thrusting himself and his plans of work upon such local churches. The fact that a church is clamorous for freedom of foreign control is a healthy sign, and if a good sound training has preceded this crisis the problem of setting up the native church ought to be a happy event. If not, the missionary who has had the church under his care and training during the past has no one to blame but himself.

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Practical experiences on the foreign field show that there are various methods employed by the missionaries in their personal relation to the native Christians. From the earliest stages there are many difficulties to a mutual understanding in the way of both. The European and Asiatic have always misunderstood each other. Tongue and civilization have stood in the way. The race pride of the average European in the Far East and the sturdy independence of the Chinese race are disturbing factors. These trying conditions of the East have compelled missionaries to adopt various ways in their personal relation with the Chinese. They can readily be classified into two schools. The one is largely influenced by the European official and merchant class in the ports. They keep up their social relations with the Europeans in the port and do not allow the Chinese to absorb their entire attention. The other school has tried in every way possible to become like the Chinese themselves. They have adopted the clothing and food of the natives; they live in Chinese houses and are seemingly constantly giving their attention and strength to the Chinese. Further investigation, however, shows that this division is largely due to the environment of the missionary. Men and women living in the treaty ports are naturally compelled to give attention to the social side of life more than missionaries who live in the interior and perhaps some distance away from Europeans. Many missionaries who ventured several thousand miles into the interior of China believed that the adoption of the native dress and food would cause less curiosity and perhaps give them a better opportunity to carry on their mission among the people. The methods of these missionaries demand universal respect, even though one may still

maintain that the chasm between the European and Asiatic is not a question of adaptation of dress and food as much as in the inner characteristics. A European remains a European and an Asiatic will always remain an Asiatic in spite of clothing or food. It is possible to unite them in love and to a certain extent in a bond of union, but this is the work of the Holy Spirit. Instances in West China have been known where the people pointed to the missionary dressed in his own European garb as the "true foreigner," while his companion dressed in Chinese style was dubbed the "false foreigner." But all these things are non-essentials in comparison with the personal touch of the missionary with the Chinese. If the home of the missionary is closed against the people, and if the missionary unfortunately cannot induce his stomach to accept Chinese food at specific functions, he fails to make use of a strong element that will help to make a place for him in the lives of the natives. This place may not be as important as the missionary would like, but the latent "race antagonism" will in a measure be obliterated. The Chinese Christians will understand the missionary and be better able to explain the man and his mission to their fellow men, who may not be in sympathy with the foreigner.

THE MISSIONARY AND THE CHINESE LOCAL CHURCH

In the earliest stages of missionary work in China it is but natural that the views and decisions of the foreign missionary should be of supreme authority. This is absolutely necessary in order to create a Christian congregation, but it would be a mistake for the missionary to let this authority become evident to every one. As the little church of Jesus Christ is formed, even though it

may not be able to care for itself independently of the foreign missionary, it is a wise plan for him to take the young Christians into consultation and to coöperate with them. The Christians will not be able to understand the true significance of it at first, but after a few years these same people will be the strongest forces connected with the mission. There will rarely develop a desire among Christians thus trained, to break away abruptly from foreign influence. It is a wise policy to have a strict division of responsibility between the foreign missionary and the church as soon as possible. The local churches should have complete control over their own affairs. This would naturally include the control of money raised among themselves, call of a preacher, the responsibility of erecting chapels, receiving candidates for baptism, church discipline, and so forth. The functions of the foreign missionary are too great to permit him to be limited to the responsibilities of such local matters. He should be the general who is always looking beyond the things that others can do. The problems of sowing the seed in new regions, the planting and the training of the church, is his work. The administration of the Chinese churches can never become the permanent duty of the missionary. He may come to their aid temporarily if asked to do so, but his influence, if continually present, will necessarily be a stumbling-block to many in time, and defeat the very end in view. It is a fact worthy of note that missionaries who give the Chinese a wide scope for the exercise and development of their spiritual gifts will in the end have a larger share of sympathy and influence in the plans and life of the local churches. They will constantly come to the missionary as a friend whom they can trust as no one else.

LESSONS LEARNED

The author upon his arrival in his field very soon noticed that the Chinese had to a very remarkable degree, the gift of concentrating their energies upon the things in which they were interested. In business, in their idolatrous festivities, or in building a temple, the people would be found untiring in the carrying out of their plans. It was a relief to know this and in the earliest months, when still studying the language, he decided that the Christian people were capable of carrying the responsibility for the maintenance of their own church. It would be only just to the Chinese themselves to assume that they were manly and strong enough to carry on their own work. The little congregation at Kit-yang had just come out of deep waters of schism. The people were poor, but there was excellent material among them. Two business men of the city, men of solid worth, were elected by the congregation as deacons to serve for one year. At that time the people in the city were eager to hear the gospel, which gave the missionary the opportunity to appeal to the Christians to help raise sufficient money to open a mission near the south gate inside the city wall. This place proved such a success that money was easily raised to open a second mission in the city. The reports of the two deacons on the progress made each week, were always of intense interest to the people. The native pastor as well as the missionary was present at the nightly mission meetings. This exhibition of native ability was an object lesson for every outstation organized during the following years. It was taken for granted that the Chinese Christians, coming out of superstition and ignorance of heathenism themselves, could sympathize with their own fellow men and guide them into

the gospel light better than the foreign missionary could. The function of the missionary, then, was to get the Chinese to work and to urge them to establish missions among their own people. This was the slogan that was sounded all over the field from that time forward. Christians living in isolated villages were taught to unite for a regular meeting once or several times a week. To-day many of these small places of prayer have developed into self-supporting churches.

THE FUNCTIONS OF THE LOCAL CHURCH

The native church is a living organism created by the Holy Spirit. This divine organization, the body of Christ in China is to accomplish through its members acts of mercy similar to those the incarnate Christ accomplished when living among the inhabitants of Galilee nearly nineteen centuries ago. The mission of the native church in China is the same as Christ proclaimed to His townsmen of Nazareth, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." (Luke 4:18.) This proclamation included every variety of spiritual work and it is all to be accomplished by the body representing Christ in China.

The church must be guided by the missionary to study the word of God and to be taught that the methods Christ used in evangelizing the cities and towns of Galilee are to be its methods of evangelization in the cities and towns of China. It should be taught in the first place that He Himself went about in all the cities and

villages teaching in the synagogues and preaching the gospel of the Kingdom, healing every sickness and every disease among the people. "The time is fulfilled and the Kingdom is at hand, repent and believe the good news." What is this good news which the native church is to tell? It is not a political revolution nor is it the downfall of the Confucian system of learning. It is Christ, the message from heaven that tells us of God's love—to know Him and live. It is the work of the native church to deliver this wonderful message to the harassed and scattered souls of China. Her experience in this day is something like that of the seventy disciples when they used the name of their Lord. What a revelation to them was the power in the use of that holy name? "Even the devils were subject unto us through Thy name." They evangelized in the name of Christ. They received His personal command to preach the glad tidings of the Kingdom and to heal the poor and distressed. They went forth in faith and were instantly a blessing to every city and town they entered. And this same method will yet gain the great victory in China. But the church cannot attain this goal if she is kept in leading strings by the foreign missionary. She must outgrow her apprenticeship and become mistress of her own destiny. The foreign missionary as her best friend must help her to attain this ability as soon as possible. It is imperative that Chinese churches themselves recognize their responsibility for the evangelization of their countrymen. Some things, however, are essential and must be attained before the church can assume the responsibility of evangelizing China. The church must consist of regenerated men and women. They must know the power of the Holy Spirit in their lives. Granting a living church in Christ the

evangelization of China in this generation is not an impossible event. There was never a young native church intrusted with so great a mission as is intrusted to the Chinese church of to-day. But it is safe to add, that rarely in all the history of Christian missions was there a young native church better equipped to take upon itself the responsibilities of such a vast enterprise. Whatever may be said about the materialistic nature of the Chinese as a nation, it still remains true that they are on the whole excellent material for church-planting and church-training. Then again, we are too often liable to forget that there is a divine side to the great problem of China's evangelization. If it is true that the missionary yearns over the little groups of believers until Christ be formed in them, how great then must be the heart-throbs of love of Him, who bought their souls with His own blood. Nor has God placed the native church upon her own natural resources in this great work of evangelization. When God places the responsibility upon the native church to evangelize China, He at the same time, as was pointed out in the preceding chapters, endows her with spiritual gifts to accomplish the task. Thus for instance the ability to preach the fundamental truths of the gospel of Christ is a gift. There is a very large number of converts who are constantly preaching Christ to their friends and neighbours. It is only logical to maintain that the great duty of the native Christians is to witness of Christ's death and resurrection, and that the Holy Spirit has empowered them with this gift of evangelization. This is the divine method for accomplishing the evangelization of China. The foreign missionary must train the native Christians in the fulfillment of this divine plan. Churches trained with this truth constantly in view will never lack

efficient leaders to carry on their local work. When this becomes true the work of the foreign missionary is completed. He may safely turn his attention to a new field and if possible get these self-sustaining churches interested in the new missionary endeavour also.

DEVELOPMENT OF THE MISSIONARY SPIRIT IN THE CHINESE CHURCHES

The missionary zeal of the foreign teacher ought to be transmitted to the local churches. But in order to accomplish this wise methods of church-training must be adopted from the earliest stages. Much good work of the average missionary is partly lost as far as instructing the native church to follow the example is concerned, because the latter is not taken into confidence in the missionary's plans of evangelistic endeavour. There ought to be a hearty coöperation between the missionary and the native churches. It is true that the foreign missionary is in no way subject to the native church, but there is a higher law of love which would suggest that we take the native church into confidence in plans for natives. The activities of the missionary among the Chinese people in a new district mean more to the native churches than they can mean to the missionary. Unless he adopt plans of letting the churches know what he is doing for them, the Christians cannot be very much interested in his methods and work of itinerating. The churches and outstations must have an intelligent grasp of the aim and purpose of the missionary's efforts if they are to pray effectively for the coming of the kingdom of God in their midst. It is therefore a mistake, as far as the development of the missionary spirit is concerned, for the missionary to visit his outstation week after week without notifying

them of his plans. It also tends to isolate the foreigner all the more from the life of the native church. A plan has been carried out for a number of years on one field whereby all the local churches and outstations know what the missionary intends doing for them weeks in advance. A schedule has always been issued in advance every three or four months and sent to all the outstations, informing all the Christians of the work contemplated among them for the coming season, and requesting them to pray for it. The missionary experiences a beneficial moral support and attributes the success of his missionary efforts more to these united prayers of the native churches than to any other factor. Moreover, the reflex influence upon the people themselves in the development of the missionary spirit has been quite remarkable. They place the schedule of the missionary's plan of work in a prominent place in the chapel and every Sunday morning many prayers were offered in his behalf, as well as for the outstations where he is to preach on that day. Reports of progress are sent to the churches from time to time and they are received with great interest, for the Christians had been praying for this work and have had thus a distinct share in it. As these churches grow stronger and are able to take upon themselves the responsibility of their own work they find that they have a broad missionary spirit which includes clans and tribes, cities and towns, many miles distant from their own locality.

THE CHINESE LOCAL CHURCH AND THE ANTI-FOREIGN SPIRIT

The foreign missionaries by reason of superior education, experience and force of character and position as teachers are often tempted to become dictators over the

Chinese churches. During the past years the political importance of the foreigner in the affairs of China has caused many of the Chinese to look upon the missionary as a man of more political strength than the facts warranted. This overstatement was due largely to the continual interference of the French missionaries in Chinese civil lawsuits and the people reasoned that all foreigners possessed a like power and political status. The fact, too, that the missionary received a yearly appropriation from the missionary boards for the support of native co-workers gave him a standing that was artificial and not for the best interests of the work.

During the past few years there has been a radical change going on in China. The churches have become self-supporting to a very marked degree and are therefore independent of foreign money. The foreigner has lost somewhat his artificial political importance since the Japanese drove the Russians out of northern China. The firm attitude of the Chinese government in limiting the influence of the foreigner has found an echo in the hearts of the people. The various uprisings against missions were due wholly to local causes, but a number of them following so closely upon each other showed plainly that the spirit that caused the Boxer revolt and the boycott of American goods has not yet been stamped out. To those who know the history of the crimes that have been committed by European nations against China during the past decade it is not surprising that this should be the case. It would be assuming too much to suppose that the Chinese church should have escaped being influenced by this national spirit. And yet the extent of this movement within the church can easily be exaggerated. From the very nature of the case there must be a con-

stant readaptation of relations between the missionaries and the missions which develop into self-supporting churches. This change is determined not by political conditions, though these may to a certain extent influence them, but by the growth of the churches themselves. It is safe to assume that very few of the native churches that have been trained to support their own work during the past decade or two and who have supported missionary undertakings among other clans and cities have broken away from their old connections. These churches understand the true motive in the missionary movement. They know that the missionary has not come to them to denationalize them nor to make them any the less patriotic in the upbuilding of a strong nation. They know also that the missionaries have been urging them for many years to take upon themselves the responsibility for their own work. No one can rejoice more than the missionary himself to see the work of many years grow and to see the congregations develop.

The missionary should never allow himself to be the pastor over a Chinese church. The pastor is a permanent office in the church. The office of the foreign missionary is only temporary. He will do a far more important work in training young men to discharge their duties as pastors over the churches. If he is wise he will adopt methods that shall make it evident to the Chinese Christians that to rely upon the missionary is weakness. This calls for self-sacrifice on the part of the missionary, but he cannot afford to ignore this important matter. He must impress it upon the minds of the native Christians that his joy is fulfilled and his work crowned with success when they are able to get along without him. Let him adopt the spirit of John the Baptist "I must de-

crease" but the body of Christ in China must increase. In a great mission field offering a thousand opportunities in every province of the empire it is a very easy thing to take up new evangelistic work. If the grown-up churches of their own accord could be induced to become co-workers with the missionary in the new evangelistic endeavour a twofold good would be accomplished. If not they ought still be informed about the results of the work and urged to remember the new adherents in their prayers. The missionary is the proper person to lead the native churches in China to become missionary churches. They must be such if they are to be a power in the new China. Not only are they to preach the gospel to their own townsmen and kinsmen but they should have an active interest in mission work undertaken many miles away and each congregation ought to give either one of its own men as an evangelist to that work or a substantial contribution to carry the gospel to them, or better still, do both. In caring for their own countrymen living miles away they will not be likely to be over-interested in an anti-foreign movement except in so far as it may be necessary to preserve their own local work under their own supervision and to this, each spiritually developed congregation has an inalienable right. There will be little trouble between the Chinese local churches and the foreign missionary if the latter respects the rights of the former.

XIX

CHINESE LOCAL CHURCHES; SELF-SUPPORTING AND SELF-SUSTAINING

THERE is a difference between a self-supporting and a self-sustaining church. A self-supporting church is one which is able to raise all funds sufficient to meet its local financial obligations. Such a church does not need any assistance from outside sources. The test is simply a financial one, not a spiritual.

A self-sustaining church is one which is able to maintain its regular services through the leadership of its own members, should there not be a regular preacher stationed over the church. This is due to the fact that the church members make use of their spiritual gifts. Such a church can be absolutely independent of a salaried pastor or preacher if necessary.

The problems connected with raising money enough to support its work need not trouble a self-sustaining church. Here the test is spiritual and not financial. A self-sustaining church may also be a self-supporting church by supporting a pastor.

SELF-SUPPORTING CHURCHES IN CHINA

The Christian law, "It is more blessed to give than to receive," holds good on the foreign field as well as at home. The Chinese Christians develop just in proportion as they are willing to give.

During the past decade they have made more progress

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in the matter of self-support than all the eighty previous years of their history. This progress is illustrated by the following statistics of the author's field, which is a typical one in this respect :

<i>Year</i>	<i>Outstations</i>	<i>Church Members</i>	<i>Money Contributed</i>
1895	5	150	\$ 125.00
1898	10	290	950.00
1901	19	504	2,250.00
1902	25	622	2,700.00
1903	30	752	3,800.00
1904	34	862	4,426.00
1905	34	868	4,000.00
Per member, 1895			\$.50
" " 1898			3.20
" " 1901			4.00
" " 1902			4.50
" " 1903			5.00
" " 1904			5.00
" " 1905			4.60

These sums include the donations of the adherents as well as those of the regular church members. It is difficult for Christians in our home land to appreciate how much five silver dollars represent in the lives of the Chinese. One could hire, for instance, thousands of artisans and workmen in South China at the rate of five dollars Mexican per month. It is no exaggeration to say that five dollars silver represents to the average Chinese Christian as much as fifty dollars gold does to the average American Christian. If American churches received an average annual contribution of fifty dollars per member each year, such liberal giving would be analogous to what the Chinese Christians are doing for themselves towards self-support. There are hardly any serious obstacles in the path of the missionary in South China in guiding the churches towards this goal. The statistics given above are but an illustration of the prog-

ress that has been made by the Chinese Christians in various parts of the empire. It disproves the statements that have sometimes been made that the Chinese are too poor to establish self-supporting churches. If a comparison be made between the average American and the average Chinese, it may well be said that the Chinese are extremely poor and if expenses of American churches were to hold for China, then it certainly would be well-nigh impossible to build up self-supporting churches. But the missionary approaches the subject of self-support wholly from the Chinese point of view. All the Christians before their conversion, for instance, are compelled by their neighbours to make large contributions for the maintenance of ancestor worship and Buddhist idolatry. By a decree issued by the Chinese Government, the native Christians are exempt from this expense. This fact gives the missionary a fine opportunity to urge the Christians to bring this former yearly tribute into subjection to the cause of Christ. Then also, the salaries of the Chinese preachers and ordained pastors ought not to be so large as to make it impossible for an average-sized church to raise the money. It is impossible to dogmatize upon such a question, which must be judged according to local conditions. But on one field, at least, it has been possible to solve the problem in a case where an ordained pastor was receiving a salary of nearly one hundred and fifty dollars per annum. This was almost twice as much as that of an ordained evangelist, but the man was worth it. He became the pastor of two churches, which divided the responsibility for his salary equally. He has been pastor of these churches for a number of years and has had his salary increased until it now amounts to almost two hundred dollars. A pastor on

that field commanding a salary as large as this will be obliged to minister to two churches for some time before any church is able to pay so large a salary, excepting the church at the central station, which is now supporting two preachers and a school-teacher. It has been a settled policy of the missionary never to interfere in the regulation of the salaries which the Christians were willing to pay their own preachers. As a rule the Christians are more liberal than are the missionaries. An evangelist who has come from the rice-fields or from the shop will, if he prove himself acceptable to the churches, receive a salary larger than he had before he became a Christian worker. The plan of the missionaries has been to pay about the same sum that the man earned as an artisan. It is important that the salaries be held in check somewhat, but this can be done only if the churches have a sufficient number of preachers and teachers from which to select, or if some of the churches can get along without a salaried preacher. A church may, in order to keep pace with the progress of other churches, desire to call a preacher and pay his salary. That may be considered good form, but it sometimes happens that in their haste to attain this desired goal, money is accepted that does more mischief than good. It has already been mentioned that owing to the political conditions in China, men having troubles or lawsuits with their neighbours will seek to attach themselves to Christian missions. A case of this kind happened on the author's field, where a church desiring to become self-supporting enrolled a relative of one of the church members and a number of his friends as adherents. These men were of the weaker element in their village and they hoped that by uniting themselves with the Christian congregation, they might be able to

rise in power. The new adherents made a liberal contribution towards the preacher's salary with the aim of winning the latter's favour. The preacher was aware of the dangers involved and sought the advice of the missionary. The result was that the preacher advised the church to refuse the offering of the new adherents, which was done only after much personal work and moral persuasion. Soon after this a great struggle arose between the two parties in the village of the new adherents. Both were committing outrages upon each other so that the church saw itself compelled to refuse to allow the adherents to come to worship any longer for fear of being connected with the crimes in some way. This the church could consistently do, but had it received the money of these men it would have had a grave problem on its hands. Owing to the lack of sufficient funds to cover the preacher's salary the missionary was asked to continue the appropriation to this church for another year or two. This he did, knowing that the church could uphold higher ideals if she were not pressed to make the raising of the preacher's salary the most important consideration. No local church should be allowed to have the impression that if it is able to raise the preacher's salary, it may solve all its problems as it sees fit. The Chinese hold strenuously to the idea that if they are able to pay the preacher's salary, they become self-determining. But experience teaches that care must be exercised in this. They must be taught that the ability to raise money, while necessary to a vigorous extension of the Kingdom, does not constitute the most essential element in the make-up of a church. It is here that the necessity of a church's being self-sustaining makes itself felt.

SELF-SUSTAINING CHURCHES IN CHINA

There are a score of congregations on the Kityang field which can carry on their local worship without the leadership of a preacher, and at times do so. Five missions founded by Rev. Wm. Ashmore, D.D., Kityang, Gueh Sia, Peh Thah, Sua O and Hua Cheng are self-sustaining churches to-day, though because of present phenomenal opportunities, each has engaged a preacher to proclaim the gospel in the surrounding territory. The church of Chimkhe is a typical illustration of a self-sustaining church. This church began as a mission under very doubtful conditions, owing to serious clan troubles. Among the young men, who at first ridiculed the attempt to establish a Christian mission at their place, was Lim Siau Hun, a Confucian scholar, who had just received appointment by his own people to teach a Confucian school of boys at Chimkhe. The preaching of the gospel soon brought Lim Siau Hun to thinking about the momentous questions involved, and he often sought private talks with the preacher stationed there. The two men soon became firm friends, and when after a few months Lim Siau Hun announced that he had decided to become a Christian the gentry opposed him at once. He was visited by Confucian scholars of rank, who had been sent for by his kinsmen to persuade him from the foolish step that would spoil his promising literary career. But even these learned men were unable to bring about any change in the determination of the young scholar. He began to take active part in the religious services and was soon able to deliver a short sermon. Suitable books for self-development were supplied to him and within a year he began to accompany the preacher to the surrounding towns and villages to

preach the gospel. His example led two or three other young men to do likewise. When the Chiang Mui people requested that the Word of God be preached in their place, Lim Siau Hun and the preacher went every alternate Sunday and conducted services there. After a few years the outstations on the Kityang field increased to such an extent that there was a lack of trained native co-workers, and it was felt that the Chimkhe congregation could get along with its own native ability. The congregation appointed Lim Siau Hun to become the teacher of a boys' school and to preach to them on Sundays. The two men who had been elected deacons were requested to look after the interests in the outlying towns, such as places of prayer, the Chiang Mui mission, and the opportunities then offering in the market-town of Li-O, just across the river. Lim Siau Hun has proved himself such a rare leader that he has been able to maintain this important position ever since.

The development from Chimkhe, represented on the chart by the letter B, has been largely due to the efforts of this self-sustaining church at Chimkhe. There are other stations where the Christians by the use of their spiritual gifts have been able to develop a work perhaps not as large as that centred about Chimkhe, but sufficient to encourage the Christians to continue along the same lines.

It has been found advisable to have a trained native co-worker stationed in centres of strategic importance, where there are large business interests and where many people from all directions come together. This does not imply that the church members at such a station do not make use of their gifts, but the opportunities for evangelizing are so great at such centres and there are

so many cases of Christians needing aid and advice which need careful consideration that no one but an experienced preacher would do. The market-town of Mio (see chart, Centre C) which, besides its own population of forty thousand people, is surrounded by many hundreds of towns and villages, is an instance. The Christians at this point are able to carry on their own religious services, but no one who is obliged to earn his daily rice at his own business, could attend to the many things that come up at such a centre. Furthermore, it is desirable that such centres remain for the time being in close touch with the missionary. He will frequently stop at them in order to meet Christians and native co-workers from the surrounding churches and outstations. At specific periods "institutes" for the training of Christians or preachers and deacons may be arranged. The problems and difficulties that continually arise in and about such strategic centres have convinced the missionary that the influence of the central station ought to be maintained, even though such churches become self-supporting. In order to accomplish this, the missionary must plan for those things in the earliest stages of the work. It is the safest for him to obtain the major interest in the church property, which should always be of respectable proportions at such centres. This right of property should never be relinquished by him, as the development of the work in and about such strategic points must be conserved. Had the missionary at Kityang, for instance, not had absolute control over the property of the "haunted" temple, the purity of the native church in and about Mio would have been seriously endangered. In and about the town the clans and families are frequently in a state of warfare. This is nothing extraordi-

nary in any part of Southern China, but the young mission at Mio was handicapped from the very beginning in having a large element from this class of people. Matters became worse when opposing parties attended the services. The young adherents and Christians were unwise enough to take sides, and to make matters still worse, the evangelist was found guilty of having received bribes in money from one party to use his influence against their opponents. Speedy discipline followed, as a matter of course, but hardly was this matter settled than it was discovered that the leading Christian, who had stood foremost in the entire development of the work at Mio from the start, had received bribes from the other party. It was far more difficult for the missionary to nullify this man's influence over the people than in the case of the preacher. Being a native of Mio and having a medicine shop close to the chapel, he had proved himself a true friend to many in dispensing medicines when sick, and had led them to the knowledge of Christian truth. To these new converts, the moral delinquency of their friend in receiving a bribe, recognized as perfectly legitimate in all China in greasing the wheels of justice, seemed too insignificant for the drastic measures of the missionary. When it was proposed that the guilty man resign all his official positions (deacon and treasurer) there was a protest on the part of his friends. There was nothing else to do but to tell them that if they found fault with the purity of the church of Christ and its discipline, they would do the church a favour by staying away from the services. Several had to be instructed personally that their presence was no longer desired. The mission at Mio was practically reorganized. The leaven of "graft" was killed in Mio, and

the dangers of the same system were made more unlikely in all the surrounding churches. The firm policy of the missionary could not have been carried out if the church property had not been deeded to the American Baptist Missionary Union. This man is still under discipline, but he has shown the proper spirit of repentance and submission and many hope that he will yet develop into a more useful man for the cause than ever before.

SOME PRACTICAL RESULTS OF SELF-SUSTAINING CHURCHES

Self-sustaining churches emphasize the spiritual development of all the church members. It places the responsibility of worship upon the congregation more than upon the preacher. There are no churches or missions on the author's field which do not begin the Sunday with a prayer meeting. A large proportion of church members spend the greater part of Sunday in and about the house of worship. Some of the more advanced Christians teach the new converts to read the word of God; and the Bible school in the afternoon is attended by nearly all the members. Many of them are kept doing something towards the extension of the Kingdom. This helps much in uniting a church into an enthusiastic body. The spirit of loyalty to the church and the cause is developed to a remarkable degree. This was made evident to all during the Boxer revolt, when the Christians remained faithful in spite of the tremendous pressure that was brought upon them to forsake the new faith and return to the old order of things. The standard of preaching is necessarily raised among our evangelists and preachers among self-sustaining churches. When laymen can preach in a way acceptable to the Christians and to the unconverted, the man who receives

pay from a church must be worthy of his hire. Wolves in sheep's clothing are soon detected and are eliminated by the churches. Only a virile and aggressive native church will be able to overcome the difficulties in the way of a complete triumph. The desired evangelization of the Chinese people will never be accomplished through the large amounts of foreign money sent by churches in Western countries. The longer the native churches depend upon this support, the weaker and more useless they become. A self-sustaining church is absolutely independent from foreign money and it is right that such a church should glory in its independence, especially if this fact helps to further the progress of the gospel. The native church lays hold of a subtle Chinese trait by claiming independence and calling attention to the fact that the God Jehovah is the God of the Chinese nation. This policy of development was the one adopted years ago on the Kityang field. When it seemed that the weak, struggling missions were hardly able to exist in spite of the help of the foreign missionary, they were told that the work was theirs and that the missionary was simply their helper. They were expected to take possession of the entire district in the name of Christ and to evangelize the towns and villages. The organization of their own missionary society was only a logical outgrowth of this idea of native predominance in the carrying out of Christ's command. There is to-day among the native co-workers a spirit of enthusiasm for heroic work in hard fields, which would have been impossible previous to the organization of their missionary society and the choice of Weichow as their mission field. Men have faced grave dangers, and in some instances it was simply taking their lives in their hands to venture into certain parts of their

mission field, yet they did it; and when they told the story of their work and their trials what else could have been the result among Christians true hearted and loyal, but that they should pour out their funds and send more men. It is now an honour among the best of the preachers to be able to say that they have preached the word of God for years in the wicked but needy Weichow. Chinese churches, depending upon the American dollar, could never have been able to accomplish these results. There must be a self-sustaining church first. It is not necessary to eliminate foreign aid entirely. Let them receive aid for their own preacher and give a collection, which oftentimes will amount to almost as much as they receive in aid for the support of missionary work. The matter of financial independence is important, but self-sustenance and a deep missionary spirit is of the very first import. The test of a church is after all not how much money it can raise, but how much spiritual power it possesses. The Chinese churches may be well satisfied if they are able to use the words of the Apostle Peter, "Silver and gold have I none, but what I have give I thee. In the name of Jesus Christ rise up and walk." Here was a spiritual gift of the apostle that did more good than thousands of dollars could do, and so the self-sustaining church is set in China to dispense life and salvation in the name of Christ Jesus.

XX

CHINESE PREACHERS, THEIR CALL TO THE MINISTRY AND THEIR TRAINING

THE limitations of the foreign missionary in his personal work among the Chinese are more largely due to racial considerations than to any other factor. A new adherent seeking further knowledge respecting Christian teachings will go to the native preacher or to the missionary's servant for information rather than to the missionary himself. He makes it his business at the same time to learn all he can about the habits and disposition of the foreign teacher, in order to get a clearer conception of the new religion. There are very few, if any, missionaries in China who have led many Chinese to Christ by personal contact with them. The missionary does not neglect to talk to men about their salvation in private conversation, but a man enlightened, will always prefer to go to a brother Chinese for further light regarding the many problems which confront him as he considers the question of becoming a Christian. It is distinctly the work of the Chinese co-workers to lead these seekers of truth into a fuller light and it is very proper that this be recognized by all concerned.

The foreign missionary usually has on his hands a large number of perplexing problems from various parts of the field, which often tax all his strength and time. If added to these cares of church planting and church training there were added also the work of guiding the new ad-

herents into the first steps of the new faith the number of missionaries would have to be increased in order to carry on the work, even in its present dimensions.

THE FUNCTIONS OF THE CHINESE MINISTRY

The need of the young Chinese churches is for leaders who, possessing spiritual gifts to guide them, will at the same time be living examples of the gospel they preach. The local churches, as spiritual organisms created by the Holy Spirit, should be able, if necessary, to live and thrive independent of a paid ministry. The individual church members should be trained to exercise their spiritual gifts, so that though they have no preacher they can properly conduct worship. But while this is true, experience teaches that a church which has a trained overseer or preacher will flourish more than one without such a leader. Missionaries do well to study closely the methods of the great Apostle to the Gentiles. When he revisited the little churches organized in Asia Minor, on his way back to Antioch, he appointed and "ordained them elders in every church." While it is profitable and even necessary to teach the local churches to stir up the gift that each member possesses, it is wise also to follow the Apostle Paul in appointing men as leaders, who shall give their entire attention to feeding the flock. These men are set to bear the brunt of the battle in China and the Church of God needs to remember these heroic men in her prayers. They stand between the foreign missionary and the hundreds of adherents. Receiving on the one hand religious instruction from the missionary, they transmit the same in the oriental form to the Christian and adherent.

Naturally there are many petty annoyances and



GROUP OF NATIVE PREACHERS, NINGPO

troubles arising between the Christian converts and non-Christian people. The Christians come to the native preachers to help them out of their difficulties. If the preachers were to bring all these cases of irritation and troubles to the missionary it would be difficult for him to attend to anything else. The preachers try as well as they can to smooth out the difficulties and make peace between the opposing parties. It is often surprising how well they succeed. In time of persecution and riot it is the Chinese preacher and pastor who frequently suffer the most. When a massacre of missionaries occurs in China the people in the home land hear only of the sufferings of the foreigners. It would startle many to know of the sacrifices and trials of these faithful co-workers. The integrity of the Chinese pastors and leaders is one of the underlying causes of the prosperity and steadfastness of the Chinese Church to day. During the Boxer disturbances, the writer often went alone into the city of Kit-yang and he would hear hardly a word uttered against him, but if there happened to be a native preacher accompanying him at the time, this man would be called every wicked name, and threats would be made against him for not forsaking the foreigner. These Chinese pastors, preachers, evangelists, teachers and deacons are servants of God, about whom the Church of God throughout the world ought to know. This knowledge is in a measure made possible through such books as "Pastor Hsi," "Two Heroes of Cathay," and other similar books.

THE BEST MEN FOR THE GOSPEL MINISTRY

The conditions now existing in China make it imperative that only the very best men attainable should be set

apart for the ministry of the gospel. Aside from the need of such men for the upbuilding of the church itself, there is need of the best talent at this time because of the criticism and hostility directed against foreign institutions by the common people.

The Chinese are in a receptive mood to-day for those things that appear to them beneficial to their civilization. They are equally hostile and opposed to the introduction of things that seem detrimental to the structure of their social system. It would be useless to hope that the average Chinese mind under the overwhelming influence of a pagan civilization would pronounce the proclamation of the gospel and the establishment of the Christian church the thing China most needed. The old antagonism between superstition and idolatry and the gospel of Christ still exists. But if the Chinese preachers are men of tact and ability much of the severity of the conflict may be prevented. The author has in mind a man of this type. A scholar of the Chinese classics himself, he is able to speak with a deep sympathy to scholars who are troubled because of the conflict between the new and the old. He has kept himself informed of the recent progress of the reform movement and is making the most of the present opportunities. He has been privileged to explain the gospel to a number of magistrates during the past few years. His views regarding the duty of the church to abstain from meddling in lawsuits are as absolute as those of any American citizen can be. He therefore enjoys the friendship of the influential gentry of the city, who resent the unreasonable interference in the yamen by the agents of the French priests. He has been a safe man for the important centre where he is, and has over and over again refused money offered by people

who were benefited by his kindness. Though his salary is paid by the local church, he understands too clearly the necessity of a harmonious working together with the missionary to allow any anti-foreign spirit to develop. As an example of a scholar versed in the truths of Scripture, peace-loving and contented, he has been an excellent aid to the missionary in building up a safe and vigorous body of evangelists and preachers. Pastor Ting Si Tien has now been at one station continuously for eleven years and during the absence of the foreign missionary on furlough has borne the burdens of a large part of the entire field. But not all of the preachers and evangelists are of this type.

Some of our young preachers, in the enthusiasm of their new faith, will be iconoclasts in spite of all instructions. Instances have occurred where native preachers have so aroused the anger of their relatives and clansmen by their tactless assault upon idolatry that they have been driven out of the village, the heathen chasing them with drawn knives and swords. Their methods were such as ought not to be used in proclaiming God's love to a lost world. The simple methods used by Tek Bu, a colporteur and evangelist, were far better. On one occasion he was overtaken by highway robbers, stripped of all clothing and robbed of all his valuables except the religious books he had with him. Instead of finding fault, however, he began to preach Christ Jesus to them, with the result that the robbers returned him his clothing and eyeglasses. He felt encouraged and began to pray and exhort and soon they returned to him the larger part of the money they had taken and told him to go in peace.

Chinese preachers, however, are not always able to avoid persecution. The gospel causes a tragic division

among men to-day the same as it did centuries ago. Some men cleave unto the gospel the moment they hear it, others follow later. Again, there is the large class who cannot see anything attractive in the gospel. There are those, too, who oppose and blaspheme from the very beginning. Still, it is also true that there is a vast difference between mission fields where circumspect and cautious native preachers have laboured and those where men had preached who unwittingly aroused the anger and prejudice of the people by unwise methods. The effect of the mistakes of some of these men cannot be overcome for many years. The demands made upon the native leaders of the churches are very great, and in a way the tests upon their patience, resources and good-will are greater than the tests made upon the ministers in a Christian country. Present conditions in China make it impossible for the average Christian convert to escape persecution; and not every Christian is willing to allow men of the baser sort to inflict injury upon him. This results often in very bad snarls, and usually it is only the native preacher who is able to establish peace between both parties. It is evident from this that the young men who are to be the pastors and preachers of churches surrounded by these hostile conditions must be men who are convinced of their calling to preach the Word.

The Chinese churches do not enter largely into the psychological views of his calling to the ministry. The Christians judge the man according to the missionary spirit which he has revealed in the past. They believe that he should prove himself a practical missionary in his own local church ere they can consider him a proper person to preach the gospel.

HOW THEY SHOULD BE SELECTED

The foreign missionary should refrain as much as possible from calling men to leave their shops and fields and accept wages as evangelists. Not only are the present domestic conditions in China such as to offer temptations to many, but it is a question whether the missionary can make as careful a choice as the native churches themselves. The foreigner often forgets the dangers that confront the average Chinese as he leaves his shop or plough to become a fellow worker with the foreigner, whose political standing is considered by the average Chinese as so high. The possible opportunities for making money and the social influence thus enjoyed by contact with the mission, have been the undoing of many a good peasant and honest shop clerk. These men have been watched and are better known by their own local churches than by the missionary. Furthermore, the life and work of native preachers and evangelists affect the churches, more than they can effect the missionary. For these reasons there ought to be due consideration given to the supervision of the Chinese churches in the selection of candidates for their future preachers and pastors. The churches would make mistakes, but so also would the missionary. The Christians would gain a fund of knowledge and experience that would be very valuable for all future development in their church life. At Kit-yang the missionary does not ask a man to leave his daily occupation and offer him a salary to preach the gospel. The method adopted when it became evident that a larger number of men would be needed owing to the extension of work into Weichow was to issue a statement to all the churches and outstations, giving them the facts regarding the existing conditions, the

opportunities and the need for young men to preach the gospel. Attention was called to the fact that this was a serious matter and one which concerned the welfare of the work among all the churches. It was suggested that all the Christians continue in prayer regarding this matter for the next three months and that they have a sharp lookout in their churches for men having the respect of the entire church, who had the necessary spiritual gifts and had been making use of them. They were to lay the important subject before such and to request them to pray about the matter of their individual responsibility to this great need. The churches and mission stations entered into the matter with a seriousness of purpose that plainly showed that they understood the importance of having the right men. The result of this effort was that over fifteen young men offered themselves for the gospel ministry and entered the theological seminary soon after.

TRAINING OF NATIVE CO-WORKERS

There are three classes of men who offer themselves for the ministry of the gospel: young men who have received their education in the mission boarding schools; Confucian scholars who have become Christians after they have studied the classics for a number of years; and last but not least, the peasants, or artisans, who by superior spiritual gifts and strong personality make their influence felt in their own churches and are desirous of taking a larger share in the upbuilding of the kingdom.

The first class are too few in number to satisfy the needs of a growing work. But the few that do enter the active ministry always take prominent rank. As the educational system is enlarged the number of these

valuable men will be increased. The second class, the converted Confucian scholars, constitute very valuable co-workers if they are spiritual men. These are able to present the aims and purposes of the church to a class of people which a peasant or artisan or even a graduate of a mission school could not readily reach. The third class, peasants and artisans, constitute the larger number of mission workers, and for the present it is well that this should be so. The Church of God in China needs men who have come out from among their fellow men and are able to witness of the grace of God and the power of the blood of Christ. The very fact that they are known as men who have never received any scholastic training makes them all the more a marvel among their friends and acquaintances as they explain chapter after chapter of the word of God.

The training in the theological seminary must be adjusted to the needs of each class mentioned. The most difficult to train is the Confucian scholar, who is obliged to unlearn so much of that which is unchristian in thought and in spirit. But even though these scholars and peasants may have received instruction for three years in the Bible school they still need a further course of instruction to insure a constant and wholesome growth. In order to meet that want missionaries have organized "preachers' institutes," of which every native co-worker is a member. This "institute" may meet once every two months for systematic Bible study. All the men receive a certain amount of Bible work, which they are expected to prepare during the intervening two months, and then give the results of their work during the sessions of the "institute." Not only are the preachers thus kept from fossilizing, but these gatherings are powerful factors for

mutual help to all the men. Young preachers who have problems on their hands too difficult for them to solve, receive valuable aid from the more experienced. The social needs and opportunities which these gatherings offer are not neglected.

THE JOYS, SORROWS AND TEMPTATIONS OF CHINESE PASTORS AND PREACHERS

It would be difficult to find a people who delight in the preaching of the gospel more than do the Chinese at the present time. There is a real danger that the preaching of the Word may be considered most important instead of holding fast to the truth that Christianity is the expression of the Spirit of Christ through the believers. It is life more than formal doctrine.

The Chinese have expressed their moral truths in concrete phrases and proverbs for many hundreds of years and it is a natural thing for the Christian to make much use of a similar method of expression for Christian truth. The native evangelists glory in the message they have for their fellow men and their enthusiasm is nothing less than contagious. The construction of the Chinese language both in its conciseness and in its tonal utterance makes it a strong ally in stirring men to give attention to the claims of the new religion. The writer has frequently, when accompanied by two or more Chinese evangelists, entered eight or ten different towns and villages in one day to preach the gospel to the people, and rarely has such a day been spent without some distinct advance to the cause. The lives of the preachers in China are happy because they have a great work to do and most of them are doing it. Some time ago a preacher came to the headquarters at Kityang after having spent the whole

night on a ferry boat. He complained that his fellow passengers were more uncivil than any he had ever met. Further conversation on the subject revealed the fact that they had threatened to throw him overboard because he had persisted in preaching to the people during the entire night! He could not sleep on a moving boat and so thought to make the best use of his time and opportunity. He quoted the passage of our duty to preach "in season and out of season." His case is but an illustration of the tremendous efforts the thousands of evangelists are putting forth this day in the land of China.

The office of pastor and preacher over a congregation in China is no sinecure. The leader is made responsible for the welfare of the entire flock. In time of trouble between Christians and heathen it is the preacher who is expected to make peace, and if he fail to accomplish this the responsibility is his. At times Christians and adherents will urge him to enlist the aid of the foreign missionary in a matter where he knows this is impossible. They take it for granted that if the preacher is on intimate terms with the missionary the latter will not refuse any request. Should the preacher decline to acquiesce in their request they take it as an affront and the preacher has lost his influence over them for the time being. Some of the best preachers have adopted the method of compelling the men who are urging him to lay the case before the foreign missionary and to elicit his aid, to accompany him as he presents the matter to the missionary. The idea is this: they know beforehand that the case has no concern with Christian missions, but they want the leading members of the church to receive the benefit of the private conversation with the missionary on the subject of what constitutes proper and improper requests to

the missionary in behalf of Christians and adherents. It is a great gain to have these men get the right perspective of this important question and uphold the preacher in maintaining the highest ideals of the church.

The temptations of the Chinese pastors and preachers are manifold. Coming, as most of them do, from humble homes, they are likely to show a lack of poise in mind and of stalwartness in character that is necessary for the development of a strong, honest ministry of the gospel. It is surprising at times to note how easily they allow themselves to be drawn into affairs that do not concern the church at all. They will get into unpleasant contentions with the heathen about little matters, which arouse the passions and leave ugly results. It is largely a lack of sufficient training and experience in life that makes these things possible. Then again, many of the preachers, having been poor all their lives, are often tempted to avarice. It is a common custom throughout South China for the man who acts as an arbiter or middle man in any transaction to receive some reward for his services. Chinese preachers are constantly requested to act as arbiters, but inasmuch as they receive a regular salary, the consensus of opinion is that these services ought to be rendered gratis and that the merit of such service ought to redound to the credit of his position or of the church. This would not be the case if the preacher accepted money. These cases of dispute offer temptations to our native co-workers, and the more able the men are to act as arbiters the greater the opportunities to make money. But if they were permitted to earn money in this way the office of the preacher and pastor would soon degenerate into a means of making money. The best safeguard against this is for the churches to pay their

preachers a salary sufficiently large to enable the latter to be free from anxiety in the support of their families. In return for this it is just that all his time given to the service of his fellow men should be given without price.

Another temptation along the same line comes to the native preachers by reason of being closely connected with the foreign missionary. The average Chinese credit the missionary with more political influence than they have, and they take it for granted that the native preachers have a share in this coveted power. It has occasionally happened that unscrupulous preachers have entered the Chinese court or yamen and under the guise of representing the missionary have opposed the sub-officials and yamen-helpers, in their demands for exorbitant charges and urged the case of a friend or fellow Christian. It is considered perfectly legitimate for Confucian scholars and literati to do this thing, hence the natural conclusion of the Chinese that the preacher of the gospel, in order to be "a power in the land" should as a teacher make use of his influence in a like manner. But besides the baneful effect this would have upon the office of the ministry itself, it also stirs up the animosity of the yamen officials against the Christian religion, for the interference on the part of the preachers deprives these men of the opportunity of squeezing money out of the litigators, which is their only way of making a living.

Still another temptation to which some intelligent preachers of the gospel are subjected and which mars their usefulness is the assuming of the superficial airs of the Confucian scholar. This is more due to the moral make-up of the individual, however. The average preacher of the gospel in China is a manly and straight-

forward Christian. He has tremendous forces arrayed against him, but he is fighting under the banner of One who shall yet conquer over every power and principality opposing His rule. Happy the foreign missionary who has a large number of these faithful men at his side. The possibilities of their influence in this wonderful day of opportunity in China is unlimited. Wherever great things are wrought on the mission field in China it is safe to say that the native co-workers have made the results possible.

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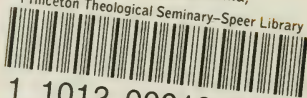
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